

7612
20: Clark
A N
A N S W E R

T O

Mr. *Warburton's* REMARKS

ON SEVERAL

Occasional Reflections,

So far as they concern the

PREFACE to a late Edition
of the Book of JOB;

In which the

Subject and Design of that DIVINE POEM

Are set in a full and clear Light,

And some particular P A S S A G E S in it,

Occasionally explain'd.

I N A

L E T T E R

T O T H E

Reverend Author of the Remarks.

By *RICHARD GREY*, D. D.

L O N D O N:

Printed for J. STAGG, in *Westminster-Hall*.

MDCCLXIV.

[Price few'd Two Shillings.]

A N
A N S W E R

T O

Mr. *Warburton's* REMARKS

O N S E V E R A L

Occasional Reflections, &c.

S I R,

IT is with some Reluctance that I give either you or myself a Trouble of this kind. How little I was disposed to enter into a Controversy upon a Point of Speculation, which I conceived to be of no great Importance to Religion or Learning, will appear from what I have said in my Preface, to the following effect: “ But, who was the
“ *Author* of the Book which bears the Name
“ of *Job*, and at what *Time* it was written, is
“ uncertain; and there are different Opinions
“ of Learned Men about it. To give a particular Detail of them, much less to enter
“ upon an *Examination* of the Reasons, by
“ which each Writer supports his own, I have
“ neither Leisure nor Inclination; since the
“ doing it would not indeed contribute much

B 2

“ to

" to the Understanding of the Book, and
 " since it is universally allowed, that the Au-
 " thor, whoever he was, was *divinely inspired*.
 " I shall only lay before the Reader two or
 " three of the *chief* of them; and leave it to
 " him *to judge freely and entirely for himself*."

" When I was mentioning these Opinions
 " (which my Subject naturally led me to) I
 thought it would by no means become me to
 pass over in Silence that of so celebrated a
 Writer, as the Author of the *D. L.* especi-
 ally as it was new and singular, and main-
 tained with much Plausibility and Acuteness.
 But here I found myself under some Diffi-
 culty. I had observed, Sir, from your way
 of treating others, that you were not the
 most patient of Contradiction. Agree with
 you in your Notions of the Book of *Job* I
 could not. To enter into a Debate about them
 I was altogether averse. I was resolved then,
 since I was under a sort of necessity of expres-
 sing my Dissent, to do it with all the Decency

* Quis vero fuerit Auctor Libri qui *Jobi* nomen præ se fert,
 aut quo tempore scriptus sit, incertum; diversæque sunt doctorum
 hominum Sententiæ. Eas singulas recensere, nedum rationes
 quibus quisque suam opinionem tuetur, ad examen revocare, nec
 lubet nec vacat; quum ad librum intelligendum haud multum
 sane conferat, & auctorem, quisquis fuerit, *Διόνυσον* fuisse,
 apud omnes in confesso sit. Unam tantum atque alteram, ex
 iis quæ præcipuæ sunt, Lectori proponam; suum ei judicium
 liberum atque integrum permissurus. *Præf. pag. 8.*

and

and Candour that was possible. Nor do you indeed complain of my want of either.

To examine the Reasons of my Dissent you had an undoubted Right ; nor were you mistaken in your Opinion, that I should not be displeased at it. So far from it, that I am very sensible of the Honour you have done me, in ranking me in the Number of those Writers of Merit and Learning^b, whose Objections to any Part of your Works you have condescended to examine with Attention.

But tho' I am not displeased at the *Thing itself*, yet the *Manner*, in which you have done it, may perhaps deserve a Review ; especially as it will afford me an Opportunity of laying before the Publick, what I had said upon this Subject, in a more advantagious and fairer Light, than that in which you have been pleased to place it for me ; and of abating, if I can, the Force of some of those *smart Strokes*, which you have here and there given me, how *careful* and *desirous* soever I shew'd myself to avoid them.

After having paid your Respects to four or five others of your *better Sort* of Opponents (in whose Company I have the Fortune to make a Part of your Triumph) it comes at last to *my* turn, to receive your Civilities ; which you thus introduce^c : “ The Reverend and Learned

^b Rem. p. 5.

^c p. 6.

“ Dr. *Richard Grey*, having lately epitomized
 “ the Commentary of ONE ALBERT SCUL-
 “ TENS upon the Book of *Job*, hath thought
 “ fit, in the Preface to his Abstract, to criti-
 “ cise my Dissertation upon the same Book, in
 “ the following manner, &c.

How far the giving *my own Opinion* of a Subject I was treating of, in the manner I have done it, may be call'd *criticising your Dissertation*, or what Presumption I was guilty of in having *thought fit* so to criticise it, I will not dispute with you. But I am afraid I shall be thought to have employ'd my Time very indifferently, in epitomizing the Work of so obscure and inconsiderable an Author, as, if you had not quoted him in the *D. L.* one would be apt to imagine, from your manner of speaking of him, had hardly come to your Knowledge. But are you really ignorant, Sir, of the Character and Reputation of one of the greatest Masters of Oriental Literature, that perhaps *Europe* has to boast of? Or such a Stranger to those valuable Pieces, with which he has obliged the Learned World, as you would make yourself? If you are, I am sorry, for your own sake, that you are no better acquainted with them. If not, why this affected Contempt of him? I must own, I can think of no other Reason for it, but this: He has, in this Commentary upon the Book
 of

of *Job*, (a Work of almost thirty Years, being a Critical Review and Examination of the most considerable Writers on the Subject) by a long and close Attention to the Argument, and by his consummate Knowledge of the Language it was wrote in, set the Whole in so just and true a Light, as no other Commentator had done before him: Such a one as serves effectually to overthrow your *Hypothesis*, and yet answers almost every End that you propose by it.

As I was preparing an Edition of the Book of *Job*, when this elaborate Performance first came into my Hands, in a different manner from what it had hitherto appeared in, upon the Plan, and with the Approbation, of a late Learned Prelate, it was suggested to me, that if an Abstract could be made of what was most choice and valuable in so *promiscuous* a Work, and accompany, by way of Notes, the *Text* and *Version*, as I had intended to give them, it would be of excellent use towards making this incomparable Poem better and more generally understood, as well as towards promoting the Study of the *Hebrew* Scriptures, too much neglected by us. It was with this View that I undertook so laborious Task, for the Service of the Publick; to which, provided I could contribute by a Design of *real Use and Benefit*, I was very little concerned about
the

the Reputation that would accrue from it in any *other* respect.

But 'tis time to go on from this Apology for my Author and Undertaking, which your Slur upon *both* made in some sort necessary, to the Examination you have given of Part of my Preface.

Your first Attack upon me is this: " He
 " begins with saying, that I have by many
 " Arguments *sufficiently specious, endeavoured*
 " *to prove that the whole Book of Job is drama-*
 " *tical and allegorical, yet founded in true Hi-*
 " *story, and written by Esdra in Solace of the*
 " *Jews, &c.* And then immediately subjoins;
 " *Now ' in a Matter very uncertain, and which*
 " *hitherto hath been made more uncertain by the*
 " *different Opinions of learned Men, hardly any*
 " *Hypothesis can be thought of, which will sa-*
 " *tisfy in all its Parts.* Let us attend to the
 " opening of his Cause. 1. He owns my Hy-
 " pothesis to be sufficiently specious, and yet
 " calls the Subject, which this Hypothesis ex-
 " plains, a Matter very uncertain; nay, HI-
 " THERTO, rendered more uncertain. —
 " By what? why, if you will believe him-
 " self, *by many Arguments sufficiently specious;*
 " for this is the Character he is pleased to give

° In re admodum sane incerta, & quæ eruditorum hominum
 disensione incertior adhuc reddita est, vix ulla forsan Hypothesis
 excogitari possit, quæ ex omni parte satisfaciat. *Pref. p. xi.*

" of

“ of these of mine, which fill up the Mea-
 “ sure of those *different Opinions* from whence
 “ so great *Uncertainty* is accumulated. 2. He
 “ says that *in an uncertain Matter scarce any*
 “ *Hypothesis can satisfy*. Now though this be
 “ a *Common-place Thought*, it is nevertheless a
 “ very false one; for it is only in *uncertain*
 “ *Matters* that *Hypothesis's* are invented, to be
 “ applied, to account for the Appearances of
 “ Things: and sure it is not of the Nature of
 “ an Hypothesis to be *unsatisfactory*? 3. It is
 “ *equally false* that an *uncertain Matter* is,
 “ otherwise than by Accident, *rendered more*
 “ *uncertain by Diversity of Opinions*. For the
 “ greater the Diversity is, the greater is the
 “ Chance of coming to the Truth; as the
 “ more Roads Men take in an uncertain way,
 “ the greater the Likelihood of finding out
 “ the Right. 4. It is not required in a *satis-*
 “ *factory Hypothesis* that it should *satisfy in*
 “ *all its Parts*; for then the greatest and most
 “ momentous Truths would never be ac-
 “ quiesced in, since some of the fundamental
 “ Points of Religion, natural and reveal'd, do
 “ not satisfy in *all their Parts*; there being
 “ inexplicable Objections even to *demonstrative*
 “ Propositions. 5. But what is *strangest of all*,
 “ though he says *hardly any Hypothesis can be*
 “ *thought of, which will satisfy in all its*
 “ *Parts*;

“ *Parts* ; yet, before he comes to the End of
 “ his Paragraph, he has found one that does
 “ *Satisfy* : And, *stranger still*, it is the *common*
 “ one, whose Incapacity of giving *Satisfaction*
 “ was the Reason for the Criticks excogitating
 “ *so many different ones*. However, in this
 “ Hypothesis he rests, like a prudent Man as
 “ he is.” Well, now I perceive at once into
 what a fine Condition, with all my Prudence
 and Precaution, I have brought myself, and
 what a formidable Adversary I have to deal
 with ;

Qui pugnīs exossat homines !

What ? so many Blows at me in a Breath, and
 at my *first setting* out too ? No less than *five*
 solemn Positions, to overthrow one *harmless*
 Observation, premised out of pure good Na-
 ture, to introduce with more Civility the Ex-
 ceptions I had to make, not to *yours only*, but
 to the *other* Hypothesis's which I had taken
 notice of ? And yet after all these acute Excep-
 tions to my general Assertion, and judicious
 Remarks about the Satisfactoriness of an Hy-
 pothesis (which, by the way, are only down-
 right Cavil, and don't at all affect the main
 Question) I will venture once more to lay it
 down for Sense and Truth, and trust it with
 the candid and intelligent Reader, that, as to

the Point in Dispute, and the *Hypothesis's* concerning it, to which my Words must be confined both by what goes before and follows, viz. the Age and Writer of the Book of *Job*, (a Point which never has, nor, I presume, ever will be absolutely determined) the more learned Writers are divided in their Opinions, and the more plausibly and acutely each of them maintains his own, the more will the Reader be at a Loss for which of them he shall peremptorily decide: As, to use your own Comparison, the more Roads there are that seemingly lead to the same Place, the more would a Stranger be *puzzled* which of them to take, without being at last *certain*, that he was right in any of them. For tho' I civilly allow'd *your* Arguments to be sufficiently specious, (that is, to have more in them of *Shew* than *Solidity*) yet I did not say, that those of others were not specious too. In observing that *none* of the Hypothesis's I had mentioned, gave *intire* Satisfaction, it was implied, that *each* of them gave *some*. Nor does it necessarily follow, (were that indeed the *common* Opinion which I chuse, as in Truth it is not,) that, because I prefer it before the rest, even that *satisfies*, tho' you say it does. Nor, if it did in some Measure satisfy *myself*, am I so vain as to expect, that it should entirely satisfy every Body else.

But, why is it so very strange, (stranger, it seems, than what is strangest of all) that I should rest, like a prudent Man, in the *common* one? By the *common* one, I suppose, you mean that which the generality of learned Men are agreed in. Now if some particular Persons, dissatisfied with this, have *excogitated* others, which, however specious at first View, are found upon Examination to be *less satisfactory*, is it at all strange, that *these* should be rejected and the *common one* adhered to?

After all, this Common-place Thought of the *Unsatisfactoriness* of an *Hypothesis*, which you have been so long combating with all your Might in that defenceless State, into which *yourself only* had put it for the Appearance of a Triumph, you very well knew I had sufficiently guarded against Exception; and in Effect you confess it. For thus you go on: “ *Indeed to make Way thro’ so much Doubt and Uncertainty to an Opinion he may find his Account in, he has kept a Wicket open*” [I hope then I have a Right to make Use of it] “ *by the Insertion of the Particle VIX; vix ulla FORSAN HYPOTHESIS*” — [you might have taken Notice of *forsan* too, and *possit*, both of them *qualifying Words*] “ *But this will scarce serve his Turn*”. [’Twill serve at least to overthrow all that you have been saying already]

ready] “ For the Reasons, why hardly any
 “ Hypothesis can satisfy, extend as well to that
 “ he has given, as to those he has rejected :” (This,
 Sir, I readily allow ; and what then have
 you been fighting against ?) “ unless he will
 “ suppose the rest to be DISCREDITED by dissent-
 “ ing from THAT, and not THAT from the
 “ rest ; which perhaps after all may be his
 “ Thought.” No, that is not my Thought :
 I don’t suppose that the Credit of your Hypo-
 thesis is at all affected by my dissenting from it :
 The Credit, I mean, which I am willing to
 allow it, and have allowed it.

I will, upon this Occasion, give you my
 free Thoughts of an HYPOTHESIS for the
 Credit of which you seem to be so extremely
 anxious. I own then, that I admire it great-
 ly ; that I look upon it as a Master-piece in its
 Kind ; as one of the most ingenious and enter-
 taining Parts of your whole Book. But after
 all this, for the Truth of it, I no more believe
 it, than I do (that other *bellum somnium* of
 yours) the sixth Book of the *Æneis* to be a
 Description of the Mysteries.

You seem to think it strange, and would
 represent me for it as contradicting myself in
 the same Period, that I should Question the
 Truth of your Hypothesis, and yet allow the
Speciousness of the Arguments by which it
 is

is maintained. But this is no new nor extraordinary Case. Give me leave to remind you of a Quotation out of *Tully*, in your own Book ^e not unapplicable to the Matter in Hand. *Nescio quomodo cum librum lego, assentior; cum librum posui, & ipse mecum cæpi cogitare, assensio omnis illa elabitur.* Whilst I am reading your Book, I find myself carried on, I don't know how, to believe that *Job* is the Jewish People^f, and his Wife their Heathen Wives^g, — that his three Friends are real Enemies, and signify the Adversaries of the Jews, *Sannballat*, *Tobiah* and *Geshem*, who so much hindered and obstructed the rebuilding *Jerusalem* and the Temple^h, — that *Satan* is the Devil himself, the Author and Contriver of all Mischiefⁱ — that *Elibu* is *Esdra*^k, and *Esdra* the Author of the Book^l. But, the Moment I have laid your Book aside, and begin to reflect a little, I am sensible that all this is mere Fancy and Delusion. I seem to myself in the Situation of honest *Sancho* and his Master, who, after riding hood-wink'd thro' the Air, for half an Hour together, upon a Wooden-horse, as soon as the Enchantment

^e *Divine Legation* Vol. I. p. 507. ^f *Div. Leg.* Vol. II. p. 528.
^g *Ibid* p. 520. ^h *Ibid* p. 522.
ⁱ *Ibid* p. 535. ^k *Ibid* 541.

is over, find themselves in the *same* Garden, and upon the *same* Spot of Ground, from which they set out.

I remember, a good many Years ago, when your ingenious Friend Mr. *Pope* obliged the World with an *Historico-dramatical* Poem, called the *Rape of the Lock*, (I will not answer for it, that it is strictly *dramatical*: It is however a Work of Imagination or Imitation, founded upon an *historical Fact*) there came out soon after, under the Name of *one Esdras Barnivelt*, Apoth. a humorous Piece, called a *Key to the Lock*; in which the Author, with great *Sharpness of Wit* and *Arguments sufficiently specious* undertook to prove, that the *whole* was *allegorical*, as well as *dramatical*, and intended for a *Satyr* upon the *Barrier-Treaty*. He desired but one single *Postulatum* (and I think *you* desire no more) namely, that the *Lock* was the *Treaty*, and upon that *reasonable* Concession proves, both from the *Characters* and *Machinery*, what he undertook to prove, beyond all Contradiction.

This Performance, I confess, gave me more Entertainment than if it had really convinced me, that the Poem, and Design of it, was such as he represented it. For in *Works of this Kind*, what strikes the Reader most, and gives him the greatest Pleasure, is the Author's Fertility
of

of Imagination, Rapidity of Genius, uncommon Reach of Thought and Penetration, easy Flow of Language, and happy Talent of making *Quidlibet ex quolibet*.

You may perhaps think that I am treating your *Hypothesis* with too much Familiarity, by so ludicrous a Comparison. But as your ingenious Illustrations of some Parts of my Preface, from the *Ship*, the *Roads*, Mr. *Chillingworth's* Book against *Knot*, and *Aeneas's* Settlement in *Italy*, are my Pattern, so I hope they will be my *Apology*. You are sensible as well as I am, that 'tis one Thing to *ridicule* and another to *confute*, and that a *Laugh* is not always an *Answer*: But at the same Time, you are too reasonable a Man to expect, that I should not take the same Liberty of diverting myself with your *Hypothesis*, that you have taken with mine.

I have thus far fairly and freely given you my Opinion of it; let us now see what Opinion you have of it yourself, and what you think the Expectation of the Publick is with regard to it. " To conclude with the learned
 " Editor of the Book of Job, He had, I presume,
 " given the intelligent Reader more Satisfaction,
 " if, instead of labouring to evade two or three
 " independent tho' corroborating Proofs of the
 " Truth of my Hypothesis, he had well account-
 " ed,

" ed, how that *Hypothesis* which he affects
 " to represent as a false one, should be able to
 " lay open and unfold the whole Poem, upon
 " one entire, elegant, and noble Plan, that
 " does Honour to the sacred Writer who com-
 " posed it" [how well it has done that will
 be seen by and by] " and not only so, but to
 " clear up consistently with that Plan, all those
 " particular Texts, whose want of Light had
 " made them hitherto an easy Prey to Criticks
 " and Interpreters from every Quarter; and
 " this in a Poem, become thro' Time and Neg-
 " ligence so desperately perplex'd, that Com-
 " mentators chose rather to find their own No-
 " tions in it, than to seek for those of the Au-
 " thor. This, how negligently soever the learned
 " Writer may think of it, the Publick, I am
 " persuaded, will consider as a very uncommon
 " Mark of Truth, and deserving another Kind
 " of Confutation than what he hath bestowed
 " upon it.

Why truly, Sir, this is a very fine and
 pompous Account of it; and 'tis pity,
 that an *Hypothesis*, which works such Won-
 ders, should be no better supported, than I
 am afraid it will appear to be. However,
 whether yours or mine will best explain the
 Book, is a Matter which cannot so properly
 be determined by ourselves: I shall very wil-

D

lingly

lingly therefore submit it to the Public, when I have done a little more Justice to *both*, than the narrow Limits of a Preface, or rather my Unwillingness to engage in a Dispute, would before allow.

For, as for either *confuting your Hypothesis*, or *criticising your Dissertation*^a, in any other manner, than by briefly laying down, and supporting my own Opinion of the Age and Subject of the Book, and freeing the common Interpretation of a celebrated Text from a Difficulty which your *Hypothesis* had opposed to it, I have already observ'd, that it was not my Design. Not but that I thought myself then, and think myself still, very able, if it were necessary, to give it a more *direct* and *particular* Confutation. You will ask, perhaps, why I did not, when I had so fair an Opportunity for it? To this it might be replied, — because

^a How little I was inclined to act the Part of a *Critic* upon you, will appear from a trifling Instance. You have in this very Dissertation, which sets up for Infallibility, made a notable Blunder, in a Point you have much at Heart, the Writer's Observance of *Decorum*. "How observant the Author was of *Decorum*, you tell us, may be seen from his *never* putting the Name *Jehovah*, which was not known till God's Appearance to *Moses* in the burning Bush, into the Mouths of *any* of the Speakers, but only where he himself acts the Narrator, in the Introduction and Conclusion of the Piece." *Div. Leg.* p. 492. Now though I had in my Preface refer'd to a Text (*Chap.* xii. 9.) where that Name *is* used in the *Body* of the Book, I took no notice of your having asserted the contrary. So little Pleasure do I take in *finding Faults*, or meddling with *other Mens Mistakes*, without sufficient Reason, or a fair Invitation to it.

I could employ my Time better, and had other Business, of more Importance, upon my Hands.—That I study to be quiet, and am under no Necessity, that I know of, to combat the Dreams and Reveries of every fanciful and pertinacious Writer. But I will give you a more civil Answer: 'Twas because your *Hypothesis*, I thought, could do no hurt. I sincerely profess I had not then, nor have I yet met with so much as one Person, who believes the Truth of it any more than I do: Nor do I foresee, were it *generally believ'd*, the least bad Consequences which that Belief would be attended with.

As therefore I look'd upon it to be *quite harmless*, you were welcome for me, Sir, and might have been so still, to please yourself with it, as much, and as long as you thought fit: And so might as many others, as you could gain over to your Opinion. All, that I apprehended to be incumbent upon me, was, to evince, if I could, the Truth of *mine*, and leave *yours* to shift for itself, as well as it was able.

Indeed one Reason, whatever you may imagine, why I took so little Notice of it as I did, was this: That I don't love to give Offence, where I can properly avoid it. And I was particularly desirous of giving none to you. But it seems I am so unhappy as to have erred

on the other Side. I should either have said *more*, or not so much. Well then, rather than you should take it ill, that a Matter of *so great Consequence* should *be too negligently thought of by me* any longer, or suspect that my Dissent from it was not real, but *affected* only; I will give myself the Trouble, though I would rather have declined it, of saying *somewhat more* to it. So much, at least, as, before we part, I hope, will satisfy you.

But in the mean time, let me seriously expostulate with you, the Reasonableness of the Case. What? must no Man presume, Sir, to contradict your Opinion, or where there is necessary Occasion for it, to deliver his own Sentiments (though with ever so much Modesty and Candour, and upon the most indifferent Subject) when they happen not to coincide with yours, without being immediately drag'd into a Controversy, whether he will or no? Or else suffering what he has said to be taken to Pieces, and made the Subject of your contemptuous Rail-lery, only because you can tell your Story more readily and smartly, perhaps, than he can? Or could you really believe, that any Person of common Sensibility, who had used *you* with Decency and Respect, would think you had used *him* so, when, instead of a *fair* and *civil* Examination of his Objections, he should at every Turn meet

meet with little Sneers and Insults, and be put to the disagreeable Trouble of taking what he had said out of that false or ridiculous Light, in which a masterly Pen, under the Conduct of a disingenuous Wit, is indeed capable of placing almost *any thing whatever*? If indeed nothing can be call'd severe or unhandsome Treatment but Scurrility and ill Language, of that I must readily acquit you. But That, Sir, is a Weapon which, I should be apt to think, a well-bred Author, and a Christian Divine, would upon no provocation whatever, much less where the Appearance of one is not so much as pretended, allow himself to make use of!

But to proceed to some of those Passages, of which I have reason to complain.

I had said in my Preface as follows: "That
 " the Book was Dramatical, I always believed;
 " but that any Allegory lies under it, I could not
 " be persuaded, because not only the Age of the
 " Writer, but the Scope of the Book (*as far as*
I could see) " was contrary to that Opinion."
 Upon which you thus remark. " It rests
 " then at last we see in his Belief and Persua-
 " sion." [Be it so; I hope there was no Harm
 in *telling my Opinion*.] " And this is *always*
 " regulated on the Belief and Persuasion of
 " those who went before. Thus he believes
 " the Book to be dramatical, *because* others
 " have

“ have believed it so too. He believes it not
 “ to be allegorical, *because* he could find no
 “ other in that Belief, before the Author of
 “ the *Divine Legation*.”

This, Sir, is one Specimen of your Candour and Civility : And with the same, you might have told me, that I believe the Bible, *because* my Father did. That I think the Book to be *dramatical*, may, for ought you know, be for the *same* Reasons that *you* think it so, or any other Person, who thought so before either of us. Why I could not believe it to be *allegorical*, I had given more Reasons, than you have yet been able to set aside. One was from the Scope of the Book, and the other from the Age of the Writer. What you have made of the *first*, will be seen by and by. But the *other*, it seems, is not worth your Notice.

“ His other Argument (you say) from the
 “ *Age of the Writer*, deserves no Examination
 “ at all, as it is a *downright begging the Que-*
 “ *stion* ; which is concerning the Writer and
 “ his Age. Now these, by Reason of the
 “ Writer’s Silence, being *uncertain*, must be
 “ determined by the Subject and Circum-
 “ stances of the Work, which are *certain*.
 “ For our Author therefore *to disprove* a Cir-
 “ cumstance, brought to determine the Que-
 “ stion, by an Argument in which the Que-
 “ stion is taken for granted, I should think
 “ unfair,

“ unfair, were it not become the *authorized*
 “ *Logic* of all those Writers, who give their
 “ *own Opinions* for *Principles*.”

Now, as what I had modestly said was only this——That your Allegory was inconsistent with my *Persuasion* of the Antiquity of the Book, and that therefore I could not bring myself to believe the Truth of it, as well for *that*, as for *other* Reasons; 'tis extremely disingenuous in you, to affirm, that I brought that as an *Argument to disprove your Allegory*, which I only mention'd as a *Reason* for my *dis-senting* from it; or that I was, therefore, according to the authorized Logick of I know not what Writers, giving my own Opinion for a *Principle*.

Nor indeed, admitting that I *had* urged the high Antiquity of the Book as an Argument to overthrow an *Hypothesis* inconsistent with it, would it have been a *downright begging the Question*, unless I had *taken* that Antiquity for *granted*, without offering any Reason in Proof or Support of it. But Reasons for that Purpose I had offer'd; and such as, to me at least, appear'd much *more certain* and *convincing*, than that which you offer to the contrary, from the Subject of the Work; tho' you are pleased to take no manner of Notice of them. For the *Style* and *Language* of a Book, to those who are competent Judges of it, (and
 the

the most competent Judges of this Matter have always pronounced for the great Antiquity of Book of *Job*) is, undoubtedly, a proper Circumstance, where nothing more certain is to be had, whereon to ground an Argument for determining the Age of it; how lightly soever you may think of it, or of the Argument which is drawn from it. It is indeed an Argument which, though I doubt not but you are, it is not every one, who is capable of examining. But it may be allow'd at least to *deserve* an Examination; to have its Weight with those who *can examine* it, and with others also who *cannot*, unless they have too much Sufficiency to regard any Authority but their own.

As you have thought fit to pass over in profound Silence whatever I had said upon this Point, as being nothing to the Matter in hand, I hope I shall be excused, if, for the Satisfaction of the Publick, I supply that Omission, and fill up the Gap, which you had left in my Preface with so easy and careless an Air ^b, to shew that my Author's Judgment, with regard to the Writer's Age, was

^b "Then having told us what *Spanheim* said, and what his Author *Schultens* says, which are nothing to the Matter in hand, he goes on thus." But the Truth is, I was not here telling either what *Spanheim* or my Author said, (*That* I had told *before*;) but my own Exceptions to their Opinions.

very

very much to the Matter in *in my Hand*, whatever you might think it to that in *yours*.

As my Edition of *Job* is in the Hands but of a *Few*, and, I am afraid, of Fewer still, who have thoroughly looked into it (so discouraging is the very Aspect of an *Hebrew Book*, how intelligible soever it has been rendered by the Notes and Version) instead of *referring* to the Preface, which would have saved some Trouble, I shall *transcribe* from it what

is

^c Prima [sententia] est eorum, qui statuunt *Jobum* non veram, sed fictam & Parabolicam personam, sub cujus involucri describatur vir, ab omnibus amicis & inimicis juxta pessime habitus, ut in eo luculenta extaret imago piorum inter *Hebræos* in Captivitatem Babylonicam una cum impiis avektorum. "Hanc sententiam *revictam* dudum *explosamque* (ut Com. nostri verbis utar) adscivit Cl. *Clericus* in Commentario suo, corpus sine anima quodammodo ex monumento hocce conficiens, & mortuam quandam Tragœdiam, cujus vivum exemplar in rerum natura nunquam extiterit, nec, quod Hypothesis illa tacite foret, unquam extare possit." *Pref. ix.* [To this I shall now add, from my Commentator's Preface, what in my own I had omitted.] Ut hoc aliquo tamen colore se sustineret, adoptanda fuit nec *docta*, nec *scita*, opinio, post tempora demum deportationis *Babyloniæ* hocce scriptum exaratum. [The Reader will take notice, how carefully I avoided saying even the hard things that lay in my way, to the Prejudice and Discredit of Mr. Warburton's Hypothesis.]

Secunda est Celf. *Spanhemii*; ea fert, Librum *Jobi* esse veram Historiam, Sermonesque, prout ultro citroque habiti sunt, fuisse *Arabicos*, & *Arabice* primum descriptos, in domesticasque tabulas relatos, jam ante *Moysem*, ab ipso *Jobo* & amicis, post lætum diri casus exitum, amica inter colloquia, sua hæc certamina recolentibus, & in memoriam sæculorum mittere gestientibus. Hinc scriptorem *Hebræum*, (non quidem *Moysem*, ut multi contenderunt, inter quos Ill. *Huetius*, non *Salomonem*, ut *Grotius*, alique, sed alium aliquem, vel ante, vel circa tempora *Salomonis*) impulsore spiritu, *Hebræa* veste & civitate donasse

E

nasse

is necessary to set this Matter in a clearer Light. The Substance of it is this: Of the different Opinions of learned Writers, which I thought proper to mention, the *first* is that of *Le Clerc*; who thinks the Person of *Job* a purely dramatical or fictitious Character, by which is Parabolically represented the State of the *Jews* under the *Babylonish* Captivity; and consequently that the Book was written *after that Time*.

nasse hocce *Jobæi* casus monumentum, ad ususque Ecclesiæ consecrassè, sub forma Tragici Carminis, ad Archetypum Arabicum fidelissime expressi, sive illud jam ligata, sive soluta, oratione fuerit exaratum.

Tertia est Commentatoris nostri, qui “ aliter statuere nec potest, nec audet, quam ea —, quæ a Cap. III. ad finem usque Cap. XLI. vel potius Cap. XLII. continenti carmine contexta, opus esse *Jobi* jam in integrum restituti, casum conflictumque gravissimum, cui implicitus fuerat, *ea ipsa lingua*, serie, concatenatione rerum ac sententiarum, quam hodie dum, non sine sacro horrore, oculis, manibus, mentibus, contrectamus. De Introductione, Cap. I. & II. Stylo pedestri & historico præmissa; itemque de clausula, quæ fortunatissimum diri casus exitum soluta oratione enarrat, a 7 Cap. XLII. sic censet; Hebræi alicujus Collectoris vestigia in iis comparere, quæ probabilem moveant conjecturam, tum principium, tum finem, illo saltem habitu, adtextum fuisse ab aliquo vatum Hebræorum, quum in Canonem Ecclesiæ *Judaicæ* Codex hicce *Hebræo-Arabicus* recipetur.”

Atque hæc quidem e Commentatoris nostri Præfatione selecta sunt. Non autem prætermittenda est, quarto, Sententia doctissimi viri *Warburtoni* nostri, qui, magno ingenii acumine, multisque argumentis, satis quidem speciosis, probare nititur, totum librum esse *Opus Dramaticum & Allegoricum*, veræ tamen historię superstructum, ab *Esdra* conscriptum, in solatium Judæorum, qui, e *Babylone* in suam patriam reversi, Providentiam ordinariam & inæqualem, contra atque expectabant, jam erant experturi. *Præf. VIII—XI.*

This

This Notion, in which you agree with him as to the *Age* of the Writer, my Author calls an *unscholarlike Opinion*, which had long been *confuted* and *exploded*. But of this the Reader will see more hereafter. The next is that of the celebrated SPANHEIM, who, in the other Extreme, takes the whole to be a faithful and exact Narrative of a true History ; and supposes the Discourses between *Job* and his Friends, to have been, after his Restoration, recollected among themselves, and committed to Writing, in the very *same Words* in which they had been delivered ; and, being thus preserved in authentic Records, to have been before or about the Time of *Solomon*, translated from the *Arabic* into *Hebrew*, by some Person divinely inspired. The *Third* is, that of my Author *Schultens*, who can by no means allow the Work to be a *Translation*, but the original Composition of *Job* himself, in that Language which was the real *Arabic* of the Age he liv'd in, and very little different from the *Hebrew*, if at all so. The *Fourth* is your own, which I need not here repeat.

Now though I could not agree *intirely* with *any* of these Opinions, yet I thought the Truth, or at least something near to it, might be gathered out of them all. With *Le Clerc* I believ'd it to be dramatical, but not merely so. With Mr. *Warburton*, to be a *Drama*,

founded upon true History, but not allegorical. With *Spanheim*, to be of the highest Antiquity, but not a Translation. With my *Author*, to be an *Original*, but not written by *Job* himself for the Reason I have there assigned. Who then seemed more justly entitled to the Honour of this divine Poem than *Moses*, whose sacred Hymns, interspersed among his other Writings, especially that of *Deuteron. xxxii.* in the very same Metre, and of an exact Resemblance with it, shew him, if not to have been the first Inventor of this kind of Poetry among the *Jews*, (which is far from being unlikely) at least to have greatly excell'd in it ^d?

But as I am particularly concern'd to let the Reader see upon what Foundation I built my Belief of the Writer's *Age*, before I made use of it as an Argument against your Hypothesis, or rather as a Reason for my dissenting from it, I shall give him the whole Passage at length ^e.
Though

^d Ut ad eorum itaque sententiam accedo, qui Librum *Jobi* omnium sacrum Codicum antiquissimum esse putant; ita a *Moyse* quidem ex authenticis monumentis desumptum, poeticeque ornatum fuisse, nullus dubito; quem, si hujusce generis poeseos *Hebraeis* auctor minus fuerat (quod tamen a veri specie non admodum abhorret) in eo saltem præcelluisse ostendunt divina illa *Cantica*, quæ reliquis suis scriptis, eodem plane metro, eadem facie, admixta reperiuntur. Id quod ex Hymno, quem ad hujus libri calcem adjecimus, evidenter patebit. *Præf. xii.*

^e Quamvis autem, ob has & alias causas, ab iis non possum non dissentire, qui hunc librum ipsi *Jobo* adjudicant, nolo tamen

“ Though, for these, and other Reasons, I cannot be of their Opinion, who would have
 “ *Job* himself to be the Author of the Book, yet
 “ I will not disown, that the Argument, which
 “ by the most skilful Judges of these Matters,
 “ is fetch’d from the Style and Composition, to
 “ challenge for it the highest Antiquity, *has a*
 “ *great deal of Weight with me.* I would not
 “ (says the learned *Schultens*) have it slightly
 “ attended to, that the Majesty of the most
 “ antient Language is conspicuous throughout
 “ this whole Book, and that in many Parts
 “ of it there are evident Marks of an Original,
 “ which discovers in it something primeval
 “ and patriarchal.” And in another Place,
 “ None of all the sacred Writers carries such
 “ genuine Tokens of the remotest Antiquity.
 “ The

tamen diffiteri, *multum apud me ponderis habere argumentum*
illud, quod, ab harum rerum longe peritissimis, ad summam ei
antiquitatem vindicandam, e stylo & compositione peti- tum est.
 “ Non perfunctorie (inquit Cl. *Schultens*) attendi velim, maje-
 “ statem *antiquissima Linguae*, ex toto Libro hocce relucere; in
 “ eoque passim eminere characterem Archetypi aliquid *Prima-*
 “ *vum & Patriarchale* præ se ferentis.” Et alibi, “ Nullus inter
 “ sacros Codices tam genuinum remotissimæ antiquitatis præfert
 “ Characterem—*Chaldaismi* illi, quos nonnulli captant ex termi-
 “ nationibus Plural. in *in pro im*, etiam *Hebraicæ & Arabicæ* sunt
 “ ditionis, atque vetustissimæ monetæ. Multo facilius *Ennianæ*
 “ Linguae venerandum Decus & pondus exscripsisset scriptor ali-
 “ quis *ferrea ætatis*, quam *Hebraus* ab exilio *Babylonico* redux
 “ grandissimum illud, magnificum, intemeratum, ultima vetu-
 “ statis nota eminentissima impressum, quod e sublimi hacce,
 “ tam Materia quam Stylo, compositione relucet.” *Præf.*
 XII.

“ The *Chaldaisms* which some lay hold of from
 “ the plural Terminations of *in* instead of *im*,
 “ are true *Hebrew* and *Arabic*, and of the old-
 “ est Stamp. Much easier would it have been
 “ for a Writer of the *IRON Age* to have expressed
 “ the Beauty and Weight of *ENNIUS's* Lan-
 “ guage, than for a *Hebrew* returned from the
 “ *BABYLONISH Exile* to come up to the Gran-
 “ deur and Purity, so strongly stamp'd with the
 “ fairest Signatures of the highest Antiquity,
 “ which shine forth from this sublime Com-
 “ position both for Matter and Style.” He
 adds, (what I purposely left out, lest it should
 look as if it were aim'd at you) “ In truth,
 “ he who can't see this, must be thought
 “ either a careless or an ignorant Judge.”

These, Sir, were my Reasons (though you
 thought proper to overlook them) for believing
 the Age of the Book, to be about a thousand
 Years higher than your *Hypothesis* sets it; and
 consequently, for disbelieving That to be the
 Subject of it, which you yourself affirm, could
 not be a Question at any other time, than that
 which you have assigned for it. And unless
 you are infallibly in the right, both as to the
 Subject and the Circumstances, upon which you

* Hoc qui discernere non valet, nã ille, vel dissipate, vel im-
 perite judicare censendus. *Comment. Prefat.*

found your Opinion to the contrary, you certainly beg the Question as much, or more than I do, by taking that for granted *which yet remains to be proved*. For I doubt not, but I shall sufficiently shew, before I conclude, that in *both these Points* you are mistaken; that neither the great religious Principle you endeavour to evince, *That the Jews were in Reality under an extraordinary Providence* (in such a Sense as will serve your present Purpose) is so indisputable, as you seem to think it; nor that it is *as clear a Fact*, that the Subject of the Book of *Job* is *whether Good happens to the Good, and Evil to evil Men, or whether both happen not promiscuously to both*, as it is, that the Subject of the first Book of *Tusculan Questions* is *de contemnenda morte*, how confidently soever you appeal to the *whole learned World* for the Truth of it. But to have stated the Matter *exactly*, you should have said *principal Subject*, and *always happens*: For upon *that*, the Controversy between us turns.

I am sensible, that, in what I have said above for the Antiquity of the Book from the *Style and Language* of it, I still lay myself open to the Compliment you have more than once made me of *writing after others*, and resting in their Opinions. Why not, if I think them in the right, and better Judges than myself? But tho'

too

too great a Deference cannot well be paid to the Judgment of my Commentator in *this Point*, [whatever *else* he may be a BAVIUS in,] yet it is not, I assure you, upon his *Authority only* that I rest my Belief, but upon a real and sensible *Conviction* of the *Truth* and *Justness* of what he has said. At the same Time I confess that, unless I could communicate my own *Taste for the Original*, in what Manner to convince *You* of it, or any other Person, I am altogether at a Loss.

But to go on to *other* Instances of your Manner of *returning the Civility and fair Argument of those sincere Inquirers after Truth, whom the World should see you esteemed, rather as Friends to the Publick, than Enemies to yourself*. The Learned Writer (you say) shuts up the Argument thus: “ *From all this it appears, that the personal Integrity of Job,* “ *and not the Question concerning an equal or* “ *unequal Providence, is the principal Subject* “ *of the Book:*” (or, as I would choose to translate it myself, *From all this it is evident, that the Point principally contested in this Book is not an equal or unequal Providence, but &c.*) Well, and what now says the learned *Remarker* to this shutting up of the Argument? Something, doubtless, as usual, exceeding sharp and clean.

'Tis this: "He had before only told us his
Opinion, and now from his *Opinion*, he says,
 "it *appears*. But *Appearances*, we see, are
 "deceitful; as indeed they will always be,
 "when they arise *only* out of the *Fancy* or In-
 "clination, and not from the real Nature of
 "Things."

But is it becoming, Sir, a Man of Letters,
 to go so low, as to quibble upon an ambigu-
 ous Word, on purpose to make a Conclusion
 he does not like, appear ridiculous? Could
 you really think that *apparet* was here put for
videtur only? and not for *liquet*, *constat*, *ma-*
nifestum est, &c. the very Word I had used
 immediately before? Or is *that* the Jest you
 aim at, — that from my *Opinion only* I should
 conclude the thing *was evident*? But if so,
 with what Ingenuity could you say, "He had
 "before *only* told us *his Opinion*?" Don't I
 give the *Reasons* of that Opinion in these ex-
 press Words, "*That this which I have as-*
signed is the only Scope of the Book, will, I
think, be manifest to every one, as well from
the Beginning and the End, as from the
whole Oeconomy of it:" *i. e.* from the
 whole Conduct of the *Drama*, of which you
 allow me to have given a *fair Account*: And,
 don't I afterwards enforce those *Reasons*, when
 I *proceed* to what, with an Air of Insult, you

F

call

call *pushing my Advantages*? Have I not done this? or do I *shut up* the Argument with one or other of these *wise Conclusions*, *I think so, because I think so* — or This is my Opinion, and from *my Opinion* it *plainly follows*?

But what if by this Expression, *Ex his, inquam, apparet*, I only meant, that from the Reasons I had given for my Opinion, it might fairly be infer'd, that there was at least *some Appearance* of Truth in it? Is a Conclusion to be laugh'd at, only for the *Modesty* of it? or are the Reasons that support it, the less convincing, for not being laid down in a peremptory and dogmatical manner? I might, perhaps, have escaped this Sneer, if in the Language of more sanguine Writers, I had said — The Proof is *striking* — Our Reason is *decisive* — From hence it is *demonstrable*, &c. But 'tis not every one, that deals in *Demonstration*; nor is it *my way* to talk positively and arrogantly in disputable Cases. What I offer to the Public, I leave to be determin'd by it: Not displeased with those who differ from me, nor much concerned about the Credit I shall get or lose by speaking *diffidently* in a matter that is *uncertain*. And, if I might give my Thoughts without Offence, on a Point which does not concern me, had you been more observant of *Decorum* in this respect,

spect, your uncommon Learning and Abilities would not have been the less *generally revered* upon that Account.

But if a Writer, instead of modestly proposing, will magisterially obtrude his *new Discoveries* upon the rest of Mankind; or think it Reason sufficient, to bring under his Correction, whoever does not immediately pay that Deference to his Opinions, which he imagines they are intitled to; no wonder if he finds himself in a *State of War*, even with those who are most peaceably disposed. A Conduct so over-bearing and distasteful will be much more likely to *create a Prejudice* against the Truths he is endeavouring to evince, than to *incline* Mens Assent to them: nor will the good-natur'd and disinterested Reader observe *others* treated either with Contempt or Contumely, without feeling in *himself* a Disposition to resent it, in proportion as he judges it to be undeserved. But I beg pardon for a Digression, which your civil Reflection upon the Modesty of my Conclusion, and your candid Insinuation of the *Reason* of my dissenting from you, have unwillingly led me into.

Among other imaginary Triumphs over my want of your critical *Acumen*, you seem particularly to please yourself with the Mistakes

I have made about the *Scope* and *Subject* of the Book.

“ He goes on in this Manner: *For the sole Purpose of the Sacred Writer seems to me to be this; to compose a Work, that should remain a perpetual Document of Humility and Patience, to all good Men in Affliction, from this two-fold Consideration; as on one hand of the infinite Perfection, Power, and Wisdom of God; so, on the other, of human Corruption, Imbecillity, and Ignorance, discoverable even in the best of Men.*” Upon which you thus remark: “ *Such Talk in a Sermon to his Parish, for the sake of a moral Application, might be right: But to speak thus to the learned World is surely out of Season.*”

To pass over the Decency of this Language, out of the Mouth of one, whose Business it is, as well as mine, to *preach to his Parish*; Pray, why is it so out of Season to the *Learned World*? Because “ *The Critic* will be apt to tell him, he has mistaken the *Actor* for the *Subject* — And again, “ *Here our Author, by a strange Fatality,*” [strange indeed, if it be a Fate upon him, to be perpetually blundering, when he differs from your Opinion] “ *mistaking the Narrative for the Argumentative Part, gives us the Subject of the*

“ the *Introduction* and *Conclusion* for that of the
 “ *Work* itself.”

First you say, “ I have mistaken the *Astor*
 “ for the *Subject*; and might upon the same
 “ Principle, as well conclude, that the *Pur-*
 “ pose of *Virgil's* Poem is not the *Establissh-*
 “ ment of an Empire in *Italy*, but the perso-
 “ nal Piety of *Æneas*.” But here I think
 your *Acumen* fails you, or that of the Critic
 who would be apt to tell me this: For the
Purpose of a Writer is one thing, and the *Sub-*
ject of his Book another. If by the *Purpose*
of a Poem you mean the thing aim'd at from
 the Beginning, and at last effected, the Sub-
 mission of *Job*, is as properly the *Purpose* of
 the Book, in what you call the *argumentative*
Part of it, as the Settlement of *Æneas* is that
 of *Virgil's*. And from the Purpose of the
 Book, I think, plainly appears what was the
 Purpose of the *Writer*. For if the Debate is
 carried on, in such a manner, as to furnish
 proper Arguments for Humility and Patience;
 if this is the Point that is all along in view,
 to correct in *Job* the *contrary Vices*, and to
 reduce him to a right Temper and Knowledge
 of himself; and it appears at last, that he is
thereby so reduced; it may very properly be
 affirmed, both, that the *Purpose* of the Author
 was to teach those Virtues, and that they are
really taught, as well in *that Part* of the Book
 where

where they are *inforced* by Reason and Argument, as where they are *exemplified* by *Practice*.

But to give what you have remarked a more particular Examination. What I had said concerning the Purpose of the Author must be allowed to extend to the *Whole* of his Work; and *Part* of it you readily give up. “*It is very true* (say you) that the Beginning and End *do* exhibit a perpetual Document of Humility and Patience to all good Men.” So far then it seems we are agreed: “But it is as true, that the Body of the Work neither *does* nor *could* exhibit any such Document. *First*, it *does* not, for that Humility and Patience, which *Job* manifests before his entering into the Dispute, is succeeded by Rage and Ostentation, when he becomes heated by unreasonable Opposition.” Nor did the Author, in your Opinion, intend it *should*.

For thus you ask me in another Place: “If its Design was to give a perpetual Document of Humility and Patience, how comes it to pass, that the Author, in the Execution of his Design, represents *Job* complaining, expostulating, and indulging himself in an ungovernable Grief, rashly challenging God, and glorying in his own Integrity?” Why? Because, besides the Foundation for it in *Job*’s real History, the Nature of the *Drama* requir’d it: the Design of which was

to shew the Unjustifiableness of such Complaints and Excesses under the strongest Temptations to them. But you go on: " Could
 " a Painter, think you, in order to *represent*
 " *the Ease and Safety of Navigation*, draw a
 " Vessel getting with much Pains and Difficulty into Harbour, after having lost all
 " her Lading, and been miserably torn, and
 " shattered by a Tempest? and yet, *you think*,
 " a Writer, in order to give a Document of
 " Humility and Patience, had *sufficiently discharged his Plan*, if he made *Job conclude*
 " *resigned and submissive*, tho' he had drawn
 " him turbulent, impatient, and almost blasphemous throughout the whole Piece."
 Yes sure! I *do* think so, and with a great deal of Reason, if the *greatest Part* of the Piece is taken up in such Speeches, as, in the Nature and Design of them are extremely proper *to make him conclude so*. Such are the admirable Speeches of *Elihu* and God himself; and even those of his *Friends*; which, tho', as they carried in them either oblique or direct Reflections upon his Integrity, served only to provoke and inflame *him*, are very good Lessons to *us* of Patience and Humility; as is indeed the very Arrogance and Frowardness of *Job* himself, considered as giving Occasion to those *humbling* Sentiments of the Perfection of God, the Weakness and Corruption
 of

of Man, the Efficacy of Repentance and Submission towards the removing of Affliction, and the like, which are interspersed throughout the *whole*, and which borrow the Help of Poetry and a *dramatical* Representation, only to be conveyed to the Reader in a more *lively* and *affecting* manner.

You seem, Sir, by this Comparison of the *Ship*, to go upon *this Mistake*; that a Document must *necessarily* be conveyed by an *Example* or *Representation* of the Thing taught. But have you never heard, that it was a Practice among the *Spartans* to make their *Slaves drunk*, in order to give their Children a Lesson of *Sobriety*? The Parable of the *Prodigal Son* is, in one Part of it, a lively *Representation* of Lewdness and Riot; but the *Scope* of it is, doubtless, not only to encourage Repentance, but to recommend Virtue and Regularity. It would be an Absurdity, to paint a Ship in a Storm, or that with Difficulty had outlived it, in order to represent the *Ease and Safety of Navigation*; but no Absurdity, to paint such a one, as you have described, by Way of Document to keep on *Land*, or as a Caution to the Spectator,

— *ne fragilem truci*

Committat pelago ratem.

“ But, *Secondly*, as it *does* not (you say) exhibit any such Document, so it *could* not; because

“ cause it is *altogether argumentative* ; the subject of which must necessarily be a Proposition debated, and not a Document exemplified.” [I have already obviated this, and what follows it, by shewing that it is not always necessary that a Document *should be exemplified*.] “ A Precept may be convey’d in *History*, but a Disputation can exhibit *only a debated Question*.” [How then came those Precepts of Submission and Repentance to find their way into this *Disputation*, if you will call it so, which it every where abounds with? *Despise not thou the chastening of the Almighty*, &c. *Acquaint thyself now with him and be at peace*, &c. *If Iniquity be in thy Hand, put it far away*, &c. &c. Are not these, Precepts convey’d in a debated Question?] “ I have shewn what *that Question* is ; and he, instead of proving that I have assigned a *wrong one*, goes about to persuade the Reader, that there is *no Question at all*.” That there is *no Question at all*, in your Sense, that is, No Proposition logically debated with Reasoning and Arguments, I shall presently shew ; and then, I hope, it will need no proving, that, when you assigned *such a Question* for the Subject of the Dispute, you assigned a *wrong one*. What I went about to persuade the Reader, in my Preface, was this : That

^a Remarks, p. 54.

the Question principally debated, or rather, the *chief Point in Contest*, between *Job* and his Friends, was his Personal Integrity. This, I observ'd, they had call'd in Question upon two Accounts: because he was so greatly afflicted, and because he was then so very impatient. They will have it that his Complaints were indecent and undutiful; and that his Sufferings were a manifest Indication of his Guilt. But these they do not urge as a *conclusive Argument*, but only as a *presumptive Evidence* of it; or as a *probable Reason*, which would justify their suspecting it. Surprising therefore is your Translation and Perversion of the following Passage: *Hanc enim (quod omnino observandum est) in dubium vocaverant amici, non ideò tantum quod afflictus esset, sed quod afflictus impatientius se gereret, Deique justitiæ obmurmuraret; Et qui strenuus videlicet aliorum hortator fuerat ad fortitudinem Et constantiam, quum ipse tentaretur, victus labasceret.* And for this I referred to to chap. iv. 1, 2, 3, 4. This Passage, you thus accurately translate: *For that (i. e. his personal Integrity) it was which his Friends doubted of, not so much on Account of his Affliction, as for the not bearing his Affliction with Patience, but complaining of the Justice of God. And that he, who was an able Adviser of others to Fortitude and Constancy, should, when his own Trial came, sink under the Stroke*
of

of his *Disasters*. And then immediately you ask—" *Why not on account of his Afflictions?* "

As if I had either said, or insinuated, that his Afflictions were *no part* of the foundation of their charge against him. *Non ideo tantum quod afflictus esset*, which plainly imports, that his Sufferings were the *first* or *chief* Cause of their doubt concerning him, is first of all dwindled into — *Not so much* on account of his Affliction; and immediately after into — *Nothing at all*.

But I begin to be weary of following you through the many Passages of your Remarks, which I had noted, as I went along, (rather for the *Manner* than the *Matter* of them, tho' I have consider'd *both*;) and wherein I found myself disappointed of that Civility and Candour, which I thought, if any Man had, I had reason to expect from you. I shall trouble the Reader with but one more, the length of which, as it is somewhat curious, I hope he will excuse; and shall then proceed, by entering directly upon the Merits of the Cause, to make him some amends, for what I fear he will have hitherto thought a Loss of his Time. 'Tis the labour'd *Parody* you have given of what I had said concerning the *Scope* of the Book.

" *He proceeds*. For altho' in the Speeches
" that occur, there be *much Talk* of Reli-

“ gion, Virtue, and Providence, of God’s
 “ Wisdom, Justice, and Holiness in the Go-
 “ vernment of the World, of one Principle
 “ of all Things, and other most important
 “ Truths; yet, that this which I have assign-
 “ ed is the only Scope of the Book, will ap-
 “ pear manifest to every one, as well from the
 “ Beginning and the End, as from the Oeco-
 “ nomy of the whole. For, to say all in a
 “ word, it first presents *Job* complaining, expo-
 “ stulating, and indulging himself in an un-
 “ governable Grief; afterwards (when, as the
 “ Nature of the sacred *Drama* requir’d, by
 “ the Contradiction of his Friends, and their
 “ sinister Suspicions, he became more and
 “ more teized and irritated) rashly challenging
 “ God, and glorying in his own Integrity;
 “ yet, at length, brought back to a due Sub-
 “ mission and Knowledge of himself — ”
 (you should have gone on to the *End* of the
 Sentence, when you were quoting me for the
Scope of the Author) “ then at last, and not
 “ before, receiving from God both the Re-
 “ ward and Testimony of his Uprightness ^k.”

The

^k Quamvis enim in sermonibus, qui in eo habentur, de reli-
 gione, de virtute, de providentia, Deique in mundo gubernan-
 do sapientia, iustitia, sanctitate, de uno rerum omnium prin-
 cipio, aliisque gravissimis veritatibus dissertetur, hunc tamen
 quem dixi unicum esse libri scopum, tam ex initio & fine,
 quam ex universa ejus œconomia cuivis, opinor, manifestum erit.

The very Quotation of this Passage, it seems, is sufficient to shew the Absurdity of it. For thus you go on. “ The Reader *now* sees — ” [What, already! before you have so much as told him *what he is to see*] “ that all this is *just* “ *as pertinent*, as if I should say, that Mr. “ *Chillingworth's* Book against *Knot* was not “ to prove *the Religion of Protestants a safe* “ *Way to Salvation*, but to give the *Picture* of “ an artful Caviller, and a candid Disputer. “ For, although in the Arguments that occur “ there be much Talk of Protestantism, Popery, Infallibility, a Judge of Controversies, Fundamentals of Faith, and other most “ important Matters; yet, that this which I “ have assigned is the only Scope of the Book, “ will appear manifest to every one, as well “ from the Beginning and the End, as from “ the Oeconomy of the whole. For it first “ presents the Sophist quibbling, chicaning, “ and indulging himself in all the imaginable “ Methods of false Reasoning: And soon after, “ as the Course of Disputation requir'd, rest-

Ea enim, ut rem omnem summatim complectar, Jobum exhibet, primo quidem querentem, expostulantem, effraeni luctui indulgentem; mox (quum, ut sacri dramatis natura postulabat, amicorum contradictione sinistrisque suspicionibus magis magisque irritatus & laceratus esset) imprudenter Deum provocantem, atque in justitia sua gloriantem; ad debitam tandem summisionem sui que cognitionem revocatum, tum demum, nec antea, integritatis sue tam pramium, quam testimonium a Deo reportantem.

“ ing

“ ing on his own Authority, and loading his
 “ Adversary with personal Calumnies; yet, at
 “ length, by the Force of Truth and good
 “ Logic, brought back to the Point, confu-
 “ ted, exposed, and put to Silence. Now if
 “ I should say this of the Book of *Chilling-*
 “ *worth*, would it not be *as true*, and as much
 “ *to the Purpose*, as what our Author hath said of
 “ the Book of *Job*? ” Why, really, Sir, I don’t
 know but it *would*, and yet be very true too (if
 I *had* said so) — *upon this Concession*, that *Chil-*
lingworth’s Book is a *dramatical Poem*, and that
 the *Moral* of it is to recommend Truth and
 fair Reasoning, by shewing that nothing is got
 at last by Sophistry and Chicanery, but Shame
 and Confusion. But, *without this Concession*,
 this whole ingenious and diverting Illustration
 must pass, with the judicious Observer, for
 that common Expedient of unfair Disputants,
 to prejudice the *Reader* against the real Truth,
viz. the dressing up *something like it* as ridicu-
 lously as you can, and then persuading *him*,
 that he is laughing at the *Truth itself*, when he
 is only laughing at the *Mock-Resemblance* you
 have given of it. To shew the Fairness of thus
 misleading the Reader’s Judgment, since you
 love Comparisons, take a familiar Instance.
 ’Tis just as if we should each of us lay a Plank
 across the same Water, in every thing alike *but*
this,

this, that mine has a real, though not apparent Support, and yours is without any at all: A Stranger has Occasion to pass over; and you endeavour to persuade him that *neither of them will bear*, by desiring him to make Trial of yours.

But to baulk nothing that you have said, and to give your Argument its full Force, let us hear how you proceed: "The Matters
 "(you say) in the Discourse of the *Reli-*
 "gion of *Protestants* could not be treated as
 "they are, without exhibiting the two Cha-
 "racters of a Sophist and a true Logician;
 "nor *could* the Matters of the Book of *Job*
 "be treated as they are¹, without exhi-
 "biting a good Man in Affliction, com-
 "plaining, and expostulating, and impatient
 "under the Contradiction of his Friends, yet
 "at length brought back to a due Submission
 "and Knowledge of himself. But therefore
 "to make *this* the sole or chief Scope of the

¹ Tho' the Matters in the Book of *Job* could not be treated as they are, without representing a good Man, complaining, expostulating, and impatient, &c. yet the Matters you contend for, that is, a Question upon the *coolest* and most abstract Subject (*Div. Leg.* vol. ii. p. 484.) might, I apprehend, have been treated otherwise, without any Impropriety. Whereas, consider the Dispute as *Personal*, and you see at once the Propriety, and almost Necessity, of the Matters being treated as they are, and of *Job's* being so represented.

“Book, is *perverting all the Rules of Interpretation.*” But surely, Sir, a very small degree of either Candour or Attention would have sufficed to let you see, that, by the *Scope* of the Book I did not mean the *Subject* of it, but the *Purpose* of the sacred Author, (the *Point he had in view*) in writing it. And, pray, what Rules of Interpretation are perverted by making that to be the Purpose of an Author or the Scope of his Book, which manifestly appears to be so? or by affirming, that, in the case before us, it was the sacred Author’s *Design* to leave behind him, as in *Fact he has done*, a perpetual Document of Patience and Humility? something that should in all Ages of the Church, teach and recommend that perfect Resignation, which highly becomes, and is the bounden Duty of the *very best of Men*, under a suffering and afflicted Condition:—that should inculcate for ever this momentous Truth, that *no Innocence or Integrity* of theirs will justify their thinking themselves *hardly dealt with*, or their breaking out into Expressions of Passion and Resentment either towards God or Man, or so much as harbouring the Thoughts of it, even though their Sufferings should have the additional Weight of exposing them to Censure, Contempt and Obloquy upon the Account of them; but

but that, on the other hand, if they bear their Afflictions patiently, God in his good time will deliver them out of them, and abundantly reward them. This, Sir, if you please, you may again call *preaching*; but you must wink hard, if, when I have laid the whole Process of the Debate before you, you see not the *Truth* of it.

The Occasion of all the Mistakes you have made *yourself*, and charged *me* with, upon this Head, was, as I have hinted above, your understanding, what I had said of the *Scope* of the Book, to be meant of the *Subject* of it. I have indeed the Misfortune to differ from you as to both. With regard to the *Scope* of it, *your* Opinion is, that it was written to give *Comfort* to the *Jews*, now about to fall under the Discouragements of an unequal Providence; mine, that it was written to give a Lesson of *Patience* and *Humility* to good Men under Affliction, in all Ages of the Church. With regard to the *Subject*, *your* Opinion is, that the grand Question debated between *Job* and his Friends is, *Whether* God administers his Government over Men here with an equal Providence, so as that the good are always prosperous, and the bad unhappy, or, whether on the contrary, there be not such apparent Inequality, as that Prosperity and Adversity often happen indifferently to good and bad: Mine,

H

that

that the grand Dispute is, *Whether Job was really the upright and religious Man he appeared to be, or at the Bottom, but an Hypocrite and Dissembler with God and Man.*

To come then to the Proof of my Assertion: ^m That the principal Question in the Book of *Job* is not concerning an equal or unequal Providence, but concerning *Job's* personal Integrity.

If we take the *whole Book* together, including the Introduction and Conclusion, the Subject of it may then not improperly be call'd the *History of Job*, containing, more particularly, an Account of his Sufferings, his Behaviour under them, and his Restoration after them. In *this* view the Book is uniform and of a Piece; the Body of it being as properly an Account of *one Part* of his Trial, and his Demeanour *under it*, as the Beginning or Introduction is of the *other Parts*, and his Demeanour *under them*. From this History it appears, that God was pleased to exercise this holy Man with Afflictions of various Kinds; all which he bore with great Constancy and Patience, but the last, and severest of them, (when superadded to the rest,) the Unkindness of his Friends, manifested by their unjust Sus-

^m *Non primario agi in hoc libro de Providentia, sive equali, sive inaequali; sed de personali Jobi integritate. Præf. xiv.*

picious and criminal Accusation of him. *This Part* of his Trial is represented *dramatically*; that is, whatever natural Infirmary or human Weakness would be apt to suggest upon such an Occasion, and in such Circumstances, is, by the sacred Writer, put into the Mouth of *Job*, and whatever could be supposed to irritate and inflame him, into that of his Friends. As the Nature of the *Drama* requir'd, and as is usual in personal Debates, both Sides carry their respective Parts to great Excess. *Another* Person intervenes as Moderator between them; and shews wherein they had all of them been wrong. But as the principal Point aim'd at is to reduce *Job* to a due Submission, he chiefly directs his Argument and Discourse to him, thereby preparing him for those Speeches, which afterwards *God* himself is introduced as making to him, and which have the Effect they were designed to have, being indeed fitted to silence not *Job* only, but every Creature who has the Presumption to call his Creator to an Account for the Dispensations of his Providence.

This, Sir, is my Account, and a *plain* and *easy* one it is, of the Design and Subject of the Book of *Job*. An Account, that neither requires in the sacred *Author* of it, a Degree of Art and Refinement unknown to the Simplici-

ty of the earliest Ages, nor represents the *Actors* in it as lost and bewilder'd in an intricate Dispute ; and even *Elibu* the Moderator, and God the Decider, leaving the Question as perplexed as they found it, and delivering themselves in such a manner, as tends more to *cloud* than *clear up* the Obscurities of the Debate ⁿ. All which arises solely from your making—*That* to be the Question which *is not* the the Question ; from making the Dispute between *Job* and his Friends to be an Affirmation on one Side, and a Negation on the other, argumentatively maintained, upon a *cool* and *abstract* Subject, instead of what in Truth it is, a Charge alledged and denied, in the most tender and interesting Point, a Man's own Integrity, with all that Warmth and Vehemence of Spirit, which such an Occasion naturally produces.—From your making — *That* to be the Question, which is neither stated at the Beginning of the Debate, nor determined at the Conclusion of it.—*That* the Question, which, tho' you will have it to be the main Subject of the Book, does not, upon Examination, take up *one fifth Part of it*. For, if you will be at the Pains to count them, you will find, what perhaps you are not aware of, that of above a thousand Verses, exclusive of the Narration, not two

ⁿ Div. Leg. Vol. II. p. 546.

hundred have one Word of them, that relates either to the Good that happens to the Good, or to the Evil that happens to the Bad, all the rest being either personal Accusation, virulent Reproaches, Exhortations to Submission, general Positions of God's Wisdom, Justice, Power, &c. on the one Hand; or personal Defence, Complaints, Expostulations, Justifications, Appeals, on the other.——*That* the Question, *upon which* whatever is said by either Side, that *does* relate to it, is so far from being *strictly argumentative*, that 'tis only *Repetition* of the same Things over and over again, poetically amplified and exaggerated.——*That* the Question, which, according to your own *Hypothesis*, *could not be* a Question in the Age or Place where the Scene is laid: Nor, as appears from the Management of the Debate, among the *Disputants themselves* whom you will have to debate it; inasmuch as both Sides appeal with the utmost Assurance, to *Experience*, for the Truth of what they respectively maintain in Support or Abatement of the principal Point; *Job* for the Prosperity of the wicked, and his Friends for the contrary. There must therefore have been *many Examples* (as there are now) both of the Punishment and of the Impunity of wicked Men, and consequently, Good and Evil promiscuously dispensed.——

A Question, in which each side is so far from sticking firmly to the last, as you have more than once confidently affirmed, to his part in the Debate, that *Job* towards the Close of it °, as expressly asserts the Punishment of Wickedness and Hypocrisy as his Friends had done. The plain case is this. Examples enough undoubtedly there were, of God's Judgments upon enormous Sinners, whereon to ground an Accusation of a Man's Innocence under extraordinary Calamity, for those who were unkindly and uncharitably disposed. Upon these Examples *Job's* Friends ground their Charge against him of *past Wickedness*, (as they did that of *Arrogance* and *Impiety* upon his present Behaviour) suggesting, and in two or three Places ^p affirming, That to be *perpetually* and *universally* true, which they could not but know admitted of many Exceptions. *Job*, on the other hand, not only avows his own Integrity, but as peremptorily and roundly denies, what they alledged in support of their Accusation, as they had attested it; affirming, that it was so far from being true, that the *wicked only* were unhappy, that they were generally the most happy and prosperous. But it must be observed, that this *he* does but *once*, and only in the Heat of the Debate. For when he comes to his cooler Thoughts, he shews that

° Chap. xxvii.

^p Chap. iv. 7. viii. 13, 20. xx. 4.

he

he was as fully satisfied of the Truth of what they said, *in general*, as they could be; only still insisting, that it proved not what they aimed to infer from it.

All this put together, is, I think, sufficient to convince any Person of common Understanding, that the Question you contend for is *not* the immediate Subject of the Book, nor the principal thing debated in it; which was the *negative* Part of my Assertion. But this will still more plainly appear, when I have likewise proved the *positive* Part of it, namely, that the chief Point in Contest between *Job* and his Friends is his personal Integrity: By which I mean, that the Dispute relates *chiefly* to *Job's Behaviour*, as a good or bad Man, as well *under*, as *before*, his Afflictions.

That I may not hereafter be obliged to interrupt too often the Thread of the Argument, it may be proper, in this Place, to give an Answer to some Questions that have been put with regard to the Conduct of these Friends of his; and to account for some Difficulties, which have not a little puzzled the Commentators, nor hitherto met with a clear and intire Solution.

The first is, how came *Job's* Friends to judge so uncharitably of him, and to be so obstinately bent on pronouncing him guilty, the Purity of whose former Life and Conversation

tion they were so well acquainted with ^P? In answer to this it might be said, that how fair an Appearance soever of Virtue and Religion *Job* might make in the Eyes of his Friends, none but God alone could perfectly know the Sincerity of his Heart, and the Purity of his private Conversation. But not to insist upon this, you have yourself given a sufficient Solution of *this* Difficulty from the *Nature* of the Work. “ Suppose now (say you) the Work “ to be dramatical, and we immediately see “ the Reason of their Behaviour. For had “ they not been indulged in their strange cap- “ tious Humour, the Author could never have “ produced a Piece of that *Integrity of Action*, “ which a scenic Representation demanded: “ And they might as well have held their “ Tongues seven Days longer, as not *contra-* “ *dict*, when they did begin to speak ^q.” All this, Sir, is extremely right; and, in my humble Opinion, accounts as well for their Contradiction, *throughout the whole Piece*, as at the *Beginning* of it.

2. But, not content with saying this, for the sake of your *Allegory* you must needs go further. This Representation of Friendship is, it seems, altogether unnatural; nor can it

^P See Mr. *Worthington's* Dissertation upon *Job*, Pag. 479. Div. Leg. Vol. II. p. 486. Remarks, p. 64.

^q Div. Leg. Vol. II. p. 487.

otherwise be accounted for, than by supposing that “under these three miserable Comforts, how *true* Friends soever in the *Fable*, “certain *false* Friends (*viz.* the three capital “Enemies of the *Jews*, SANBALLAT, TO- “BIAH, and GESHEM) were intended to be “shadow’d out in the Moral.” For thus you proceed: “This, as to what the *Drama* in general required. But had this been *all we* “could say for their Conduct, we should needs “confess, that the *divine* Poet had done, “what *mere mortal* Poets so frequently do; “transgressed Nature (in such a Representation of Friendship) *for the sake of his Plot*.”

But, what if he has? was there not a very good Reason, nay, a sort of *Necessity*, for his doing so? *Job’s* Sufferings were, in all respects, the *most extraordinary* that *mere Man* was ever tried with. It was therefore but consistent with the Part he is made to fill in the *Drama*, that *this* Trial of his Patience should, like the rest, be attended with every Circumstance, that could aggravate the Weight, or increase the Sharpness of it. A dishonour of this Kind, done to him by an *open Enemy*, he might have born; but the Sting of his Calamity was, that his Innocence should be suspected, and his Character traduced by his *intimate and familiar Friends*. And yet, as *unnatural* as this Beha-

viour may appear *in itself*, it must be owned, that there is something extremely natural in the *manner* of its being gradually work'd up, from one thing to another, till it comes at last to that Pitch of Extravagance and Excess, which indeed is shocking. For, 'tis observable, that from oblique, and covert, and general *Insinuations* (rather than *Accusations*) of his Guilt, they proceed to (what in their Conscience they could not but acquit him of) a direct, and open, and particular Charge, of the highest and most notorious Crimes.

3. The third Difficulty is, how it comes to pass that these Friends are at last condemned by God, and *Job* acquitted? *My Wrath is kindled against thee* (says God to *Eliphaz*) *and against thy two Friends: For ye have not spoken of me the thing that is right, as my Servant Job hath.* “ And yet (says a learned Writer on “ this occasion) the general Doctrine they “ maintain, that Sin is the Cause of suffering, “ or that *moral* Evil is the Cause of *natural* “ Evil, is an undoubted and fundamental Doctrine of natural and reveal'd Religion. This “ is the Principle they build all their Reasoning upon, and which they never vary from; “ and, I think, I may defy any one to point “ out where either of them derogates from the “ divine Attributes, in any view we have yet “ seen

“ seen of the part they act :.” And, to give his Opinion the Sanction of *Authority*, he adds this by way of Note. “ With regard
 “ hereto, Mr. *Warburton* very justly *observes*,
 “ that the severe Sentence passed upon the
 “ three Friends for Impiety, is a thing to be
 “ admired; being utterly inexplicable on the
 “ common Interpretation. For let them be,
 “ says he, as guilty as they would to *Job*;
 “ they are all the way Advocates for God;
 “ and hold nothing concerning him that did
 “ not become his Nature and Providence.
 “ But once suppose these three Friends repre-
 “ sent the *Adversaries* of the *Jews*, and the
 “ Difficulty vanishes.” *Div. Leg.* Vol. II.
 pag. 539.

But this it is for Gentlemen of Learning to be arguing from *Translations*, or not accurately to examine for themselves the *Original*. The Words of which in this Place are, *lo dibberu el-ai naconah*. “ Ye have not spoken to me the
 “ thing that is right.” And with this exactly agrees the *Chaldee* Paraphrase. The meaning of it may be, “ Ye have not made an Acknow-
 “ ledgment of your Fault to me, as *Job* has
 “ made of his.” *Job*’s Fault was his insisting too arrogantly upon his own Justification, and expostulating with God the Hardship of his Case.

† *Dissert. on Job, p. 484.*

This Offence he at last acknowledges, and submits himself. Not so his Friends; whose Fault was, that, under the Pretence of Zeal for God's Honour and the vindicating of his Justice, they had been guilty of Uncharitableness and Inhumanity to his afflicted Servant; and, instead of administering that Comfort to him, which his deplorable Condition requir'd, had loaded him with the most virulent Censures and Reproaches. This Interpretation of the Text seems further countenanced from God's appointing the very Person, whom they had so wickedly condemned, to be their Intercessor with him, to avert the Punishment due to their Folly^s. But the Words will likewise admit of another Interpretation. The Particle *el-ai* does in many Places signify ἐνώπιόν μου, *coram me, apud me*. And so it is here render'd by the *Septuagint*, the *Syriac*, and the *Vulgate*. The Meaning of the Passage, according to this Version, will be this; Ye have not spoken *before me* (that is, during the Course of this Debate,

^s Quo minus faciam vobis secundum stultitiam vestram, vel ne vobis faciam quod meretur stultitia vestra. Formula, quæ poenam aliquam ignominiosam in publico infligendam ad terrorem & exemplum adfert: inculcans simul, gravissimi criminis, atque adeo flagitii, sese alligasse superciliosos illos censores, qui, sub specioso prætextu Religionis & Causæ Dei, tam superbe simul & acerbe, vel guttulam solatii urentissimis amici doloribus inspergere negassent: quin vulnera ejus venumare, & identidem inflammare, non dubitassent. *Not. in loc.*

at which God is supposed to have been in an especial and extraordinary manner present, as a Hearer and Spectator) *the thing that is right*^t. Not as if God was hereby condemning what they had spoken *rightly* of himself or his Attributes, but the *ill Use* they had made of it: The general Tenor of their Argumentation; their way of managing their Charge against *Job*; the Part they held in the Dispute; *viz.* The accusing and condemning an innocent Person on account of his Sufferings. But *for this* they could not justly have been blamed, whether they were *Friends* or *Enemies*, had the Question you assign for it, been the Subject of the Book, and the Part they maintain in it, an *equal Providence*.

Having thus clear'd the way to the Opening and Management of the Debate, let us now attend to both.

Job's Friends, as has been observed, who came to comfort him, are represented as having spent seven Days together in the deepest

^t Hoc *naconab* ad statum *Controversiæ* revocare res & ratio jubent. In eo *Jobus naconab* rectum disseruit, quamvis in circumstantiis ulterius evehctus fuerit quam modestia & prudentia paterentur, quatenus bonam rectamque causam habuerat, & quicquid animositatis pro se tulerat, non ex contumacia, sed ex conscientiae puritate, firmitate, rectitudine exaggeratissima, profectum erat. Not. in loc.

and

and most solemn mourning ^v, without so much as speaking to him. This Silence of theirs might proceed partly from Prudence and Compassion ^w, and partly from their Beginning to

^v See the Notes upon this Place.

^w You will give me leave, Sir, by the way, to say a Word or two of an Author, who has refer'd to my Note upon this Passage, after a manner which I don't *very well understand*; and who, in the smelling out an *Allegory*, has the Honour to *contest* the Prize with you, if not to *bear it away* from you. The Person I speak of is the Reverend Mr. *William Worthington*; Who, to his *Essay on the Scheme and Conduct, Procedure and Extent of Man's Redemption*, has annexed a Dissertation upon the Book of *Job*; in which he endeavours to prove it (as you have done) to be *allegorical*, as well as *dramatical*; tho' he differs with you in the Allegory contain'd under it. He will have *Job* " To be a Representative of *Adam*, or rather of Mankind in " general: The Happiness of *Job's* first Condition, and the " Uprightness of his Life, well agree (says he) with the State " of our first Parents in Paradise: *Satan's* Temptation was " common to both; and the deplorable Condition to which *Job* " was reduced, in consequence of *Satan's* Permission to assault him, " fitly enough represents the miserable Condition of fallen Man, " *stript* of the *Riches* of God's Grace, and *smitten all over* with " the *Leprosy* of Sin; which is more noisome to the Soul than " the most loathsome Diseases can be to the Body. So like- " wise in the *Cure and Restoration* of *Job*—The blessing him " with a Portion of earthly Felicity, double to what he en- " joy'd before, and the Prolongation of his Life beyond the " common Extent of the Times he liv'd in: All this seems to " intimate Hopes of the Recovery of human Nature, to its first " happy State, in full as great Perfection as our first Parents " enjoy'd it, if not greater." *Dissert.* pag. 495.

I have given his *Hypothesis* at length, to let the Reader see, that *his Allegory*, (if we must have one) is at least as *specious* as yours; and, to speak freely my Opinion, the more *specious* of the two. But the Mischief of it is, that this same *Allegory* (just as yours does) carries him on further to something else, which is not altogether so *specious*. Nor could this be avoided, according to the *exactest Rules of good Writing* (*Div. Leg. Vol. II. pag. 506.*). For, as you rightly observe, " The Use of *allegorical* Representations is to convey some *peculiar circum-* " *stantial*

to entertain some Suspensions injurious to his Character, as well from the Extraordinariness of

“ *stantial Truths* ; whereas, when some *general Moral*, fit for “ *all times*, is to be recommended, it is best shewn in a *simple* “ *dramatic Image*.” [The very Reason, why I think the Book of *Job* to be *only dramatical*.] Now the *particular Truth*, convey’d under this *new Allegory* of our Author, is the *Origin of Evil* from the Fall of Man ; and therefore the Book was written, he thinks, in *Opposition* to the Doctrine of the *Metempsychosis*, or Transmigration ; or rather *Palingenesis* of Souls, which was but a Part of the universal *Apocatastasis* ; pag. 503. (Poor *Job* ! what will these *allegorical Refiners* make of thee at last ?) and, going upon *this Supposition*, he interprets *very naturally*, as you may imagine, many Texts hitherto not rightly understood.

But to return to the *Occasion* of my speaking of this Author. Having read, it seems, what I had deliver’d in my Notes upon the Behaviour of *Job*’s Friends, he very gravely tells his Reader, “ That this Deportment was dictated to *them by their* “ *Discretion*, as they saw his Affliction to be so great, as to “ admit of no other Comfort than that of Sympathy ; and “ that their Silence *was not* the Effect of *Obstinacy* and ill “ *Suspicion*, as * some imagine.” Now would not any one, who reads this, be apt to think, that it was *my Opinion*, (or *my Author*’s) that the Silence of *Job*’s Friends proceeded *only* from Sullenness and ill Suspicion ; and that its having proceeded from Pity and Prudence was *his Opinion* in Contradiction to it ? It would have looked much fairer, if this learned Writer had either quoted me as *fully* as he should have done, without taking that Part of a Clause, which he liked best, to *himself*, and giving the other, which he disliked, to *me*, or else had stuck solely to that Opinion which is *properly his own*, and, I believe, likely to continue so ; namely, “ That “ this remarkable Circumstance of their long Silence might be “ taken notice of chiefly to point out *what Sect of Philosophers* “ *they were* ; ” [for the Poem, it seems, is *philosophical* too, as well as allegorical and dramatical] “ the Sect afterwards called “ *Pythagoreans*, being so remarkable for their *profound Taciturnity*, that they kept a strict Silence, *sometimes for Years together* A *Week*’s Silence therefore is not at all to be wonder’d at in *Persons of their Tribe* ; though, *otherwise*, one “ would be apt to think, the Writer had made use of a Figure, “ before he enter’d upon the *poetical Part* of the Work ; since

* [Vid. Cl. Grey in locum, Differt. pag. 478.]

of his Calamity, as from that tumultuous Disorder of Spirits, and Agony both of Body and Mind, which *they saw* he now labour'd under, and to which their unnatural Treatment of him in the visible Coldness and Estrangement of their Affection, had not a little contributed. Something of this Kind both the Text insinuates, and the Nature of the Drama requires to be supposed, in order to introduce, with more Propriety, that *Burst of Passion*, which tho' hitherto he *had not sinned with his Lips*, he

“ it can hardly be supposed how so many Persons could ordinarily *refrain speaking* for so long a time.” (Pag. 500.) But if this Gentleman had either carefully attended to the *Text itself*, or looked a little farther into my Notes, than only to *contradict me with my own Opinion*, he would have seen that it does not say, they did not *speak at all*, but that they did not speak to *Job*. *Non dicit contextus, nullum eos verbum ex ore emisisse; sed ad Jobum tantum verba facta negat. Omnino, qui allocuturi venerant, altissimum tenuerunt Silentium, erga amicum telis divinitus confixum, partim prudens & commiseratione plenum, ne viderentur importuni consolatores; partim imprudens, obstinatum, atque, ut mox patebit, sinistris suspicionibus subulceratum.* Not. in loc.

But I have said enough to give the Reader a Taste of this Author's Performance, who, tho' in many things he agrees with you, as I shall hereafter observe, and tho' he has “ no inclination of erecting his Scheme upon the Ruins of another, much less of entering the Lists with a Gentleman, who, for his great Learning and Abilities, as well as for other Considerations, is by no means an eligible Adversary,” yet has had the hardness to strike at the very Foundation of your *Hypothesis*, viz. the Distinction of an *Equal or Unequal Providence*, (which from Ezek. xviii. 25. he shews to be *groundless*) in these remarkable Words. “ Whom shall we believe? God himself, or this *presumptuous Man*, who, to establish his own *fond Notions*, *feareth not to pervert the right Ways of the Lord?*” *Dissert upon Job*, Pag. 466, 471.

imme-

immediately breaks out into, in the following Chapter. At the Conclusion of which (after the first Transport of Impatience has in some measure spent itself, and by degrees languish'd away into a melancholy Complaint of the Fruitlessnes of his Wishes for Death, though precluded all Access to God, either for the manifesting of his Innocence, or the preferring of his Prayers *) he not obscurely hints what it was that he so heinously resented, and had so sensibly touch'd him, in these Words: *The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in Safety, neither had I Rest, neither was I quiet; yet Trouble came. q. d.* That which of all Things I dreaded most, that my Sufferings should be look'd upon as an Argument of my Guilt, has at last befall'n me: To all my other Uneasiness and sore Disquiet, this *Stroke* † from my Friends is superadded, to compleat my Misery. This was a Consequence of his Sufferings, which so wise a Man as *Job* could not but foresee, and so good a Man could not but be shock'd with.

* See the Note upon ver. 23. of this Chapter.

† The Word *rogez* being the same that is used in the seventeenth Verse of this Chapter, where, speaking of the Grave, he says, *there the wicked cease from troubling*, seems to me plainly to refer to the *Disturbance of Mind* he now felt, and at the same time carries a severe, though tacit Reflection in it, upon the *Wickedness and Cruelty* of the Treatment which occasioned it. *But see the Notes.*

Nor were his Apprehensions groundless. For, in the next Chapter, *Eliphaz*, stung with this covert Reflection upon himself and his Companions, and laying hold of *Job's* Want both of Fortitude and Patience, to strengthen their Suspicions of his Hypocrisy, under Colour of being an Advocate for the Justice of God's Providence, thus attacks him, *Chap. iv.*

V. 2. If we assay to commune with thee, wilt thou be grieved? *I see thou canst not bear the least Correction*: but who can withhold himself from speaking? ¶ 3. Behold, thou hast instructed many, and thou hast strengthened the weak Hands. ¶ 4. Thy Words have upholden him that was falling, and thou hast strengthened the feeble Knees. ¶ 5. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. ¶ 6. (Is) not (this) thy Fear, thy Confidence, thy Hope, and the Uprightness of thy Ways? Or, *as it may more properly be translated*; Verily thy Fear, &c. is nothing². *Thy Religion is in Truth but Shew;*
and

² The Words in the Original are *ha-lo jir'at-éca*, &c. *Enimvero* (or *Adcone*) *nihil timor tuus*, &c. The Particle *ha* is used affirmatively, and *lo* substantively in many Places of this Book, particularly at the 21st Verse of this Chapter, *ha-lo nissay jitr-am b-am. Profecto Nihil convulsum est Nervus eorum, qui in ipsis*, (which we wretchedly translate, *Doth not their Excellency which is in them go away?*) Surely their Excellency (their utmost Strength and Perfection) is a shaken Nothing. For the Satisfaction

and all thy Pretences to the Comforts and Supports of it intirely without Foundation. He goes on to make good his Charge from Experience, ver. 7. Remember, I pray thee, who (ever) perished being innocent? Or, where were the righteous cut off? [The Terms are indefinite, but no more prove that ELIPHAZ is here maintaining an equal Providence, in the strict Sense of it, than those Words of St. Peter, *Who is he that will harm you if ye be Followers of that which is good?* prove that he held one] Give me (says he) an Instance of a truly good Man, that was ever finally and completely unhappy? ver. 7. Whereas, on the other hand, I can produce many Examples of those, who, to my

Satisfaction of those, who have not my Book, I will transcribe the Note upon this Place. “ *Profecto nihil] ha hic sumendum affirmativè, lo substantivè quoque usurpatur pro p̄d̄c̄ aut v̄d̄c̄, infertque vilitatis aut imbecillitatis infimum gradum: quem tamen ulterius adhuc deprimit rō nissay convulsū, revulsū, eradicatū. Quid sit Nihil convulsū, melius persentiscitur, quam verbis exprimitur. Non videtur sublimius aliquid concipi posse ab ingenio humano, quam ut nervus, seu vigor nervosissimus, alicujus rei, appelletur lo nissay, nihil convulsū. Jeter, proprie nervus, vires corporis & animi significat, ac præsertim excellentiores facultates quibus tumere solent mortales, sibi que placere.*”

There is another remarkable Passage in this Book, where lo is used substantively, ch. xxxvii. ver. 24. lo jir'eh col hacme leb, *Nihil videt omnes sapientes cordis.* Even the wisest of Men are Nothing in his Sight. Which, as it is more significant, so it agrees much better with the Context, than our Translation of it, *He respecteth not any that are wise of Heart.*

You will give me leave to observe, Sir, once for all, that whatever of this Kind I offer to the Reader, is intended for his Information, and not for yours.

own Knowledge, after a Course of Wickedness and Impiety, have met with their Deserts, and had the Delay of their Punishment abundantly made up to them in the Weight and Severity of it, ver. 8. *Whose Destruction was the more remarkable, as it was the immediate Hand of God, the visible Effect of his Indignation, coming upon them like a Whirlwind,* ver. 9. 'Tis not the first time that I have seen the proud and haughty Tyrant, the cruel and rapacious Oppressor, together with his whole Family, who used to grind and devour others, stript at once of their unjust Acquisitions, the Prey they had seized, snatch'd out of their Mouths, and themselves become the starving Objects of that Cruelty and Rapine, which they had exercis'd towards others, ver. 10, 11. [This is not arguing, but indirectly abusing Job and his Sons, whom he characterizes under the various Appellations here made use of for a Lion and his Whelps.]

His next Business is to chastise Job for his Pride and Presumption, in arrogating to himself that Perfection, which, by his Complaints and Expostulations with God, in the foregoing Chapter, he seem'd to arrogate. And to introduce his Correction with more Authority, he gives it the Sanction of an extraordinary Revelation he had been lately favour'd with to this Effect, " That " in the holy Angels themselves, the purest and " most

“ most exalted of God’s Creatures, there was a
 “ Degree of Failure and Imperfection which ren-
 “ der’d them unclean in his Sight : How much
 “ less could weak and mortal Man pretend to spot-
 “ less Innocence, or hope to depart justified from
 “ the Tribunal of his Maker ? ” v. 12,—19.

The Opening of the Debate, you see, is in-
 tirely personal, relating to Job’s Character and
 Behaviour. And I have consider’d it more
 particularly, because it shews, that the Con-
 viction of Job, here aim’d at by *Eliphaz*, is
 the very same which is afterwards wrought in
 him by God himself ; and because it is of
 great Importance, to the rightly apprehending
 what the Disputants are principally debating,
 to observe with Attention, how they set out at
 first. Mr. *Worthington* was sensible of the
 Truth of this Remark, though he happens to
 be mistaken in applying it. “ *Eliphaz* (says
 “ he) begins the Controversy. Here, there-
 “ fore, we may expect, he should lay down
 “ his general Thesis, as the Foundation of all
 “ the Disputations *Pro* and *Con* that follow ;
 “ which therefore ought carefully to be attended
 “ to. Accordingly we find, he introduces it
 “ in a very pompous and solemn manner. For,
 “ after ridiculing the Religion of Job, in order
 “ to give his own Opinion, [that is, the gene-
 “ ral Doctrine which he maintains, and which
 “ the

“ the subsequent Arguments used by himself
 “ and Friends tend to confirm, *viz.* the *Pre-*
 “ *existence of Souls*] the greater Weight and
 “ and Sanction, he *pretends*, or else perhaps
 “ *fancies*, he had seen an *Apparition*, which
 “ had reveal’d it to him ^a.” But certainly, if
 this Author had *carefully attended* to the Be-
 ginning of the Controversy, he would have
 seen, that it *begins a little higher*; — that here
 is *no general Thesis* laid down, nor, consequent-
 ly, *Disputations, Pro and Con*, to follow, but
 a personal Charge, brought against *Job*, of Ar-
 rogance, Impatience, and Hypocrisy; follow-
 ed by an Endeavour in *Eliphaz* and his Com-
 panions to work a Reformation in him, tho’
 they happen, through their uncharitable and
 imprudent manner of going about it, to fail of
 Success.

I mention this Oversight of Mr. *Worthington*’s (and the Error it led him into about a
Thesis and *Disputations*,) because it is common
 to you both. You could neither of you have
 mistaken the *chief* and *immediate* Subject of
 the Controversy, if you had more carefully at-
 tended to the *Beginning* and *Conclusion* of it:
 It being difficult to conceive, how any two
 Men, of your Dexterity and Discernment,
 should have *hold of the Thread at both Ends*,

^a Dissert on *Job*, pag. 500, 501.

without

without being able to *unravel* it, or so much as knowing the *Materials* it was composed of.

But to go on with the Argument, ch. vi. Eliphaz having, as he thought, fully convicted Job of Impiety, in expostulating with God, by the Revelation before-mention'd, insults him in this manner: Come on, now, and make thy Appeal once more — Contend again with God, and see if Man or Angel will undertake thy Defence. Ver. 3. He renews his personal Invektive against Job, but still in the same indirect and covert manner ^a, — tells him, ver. 8. what he would do himself, were he in Job's Condition, and gives him Hopes of being restor'd to his for-

^a The rich Fool, or prosperous wicked Man, whose Fate Eliphaz here says he had been a Spectator of, is Job. His Prosperity is represented under the Emblem of a Fruit-Tree, spreading its Root in the Earth, and consequently in a vigorous and flourishing Condition. *I have seen the foolish taking Root*, says he, *but I suddenly cursed his Habitation*: I soon foresaw and foretold that his Prosperity would not continue long; but that Vengeance would overtake him and his Family, ver. 4. That his Children should be far from Safety, &c. This plainly points at the untimely and violent Death of Job's Sons and Daughters; as what follows does at the Ravages of his Fortunes and Substance, when at their highest Pitch, and in their greatest Security, by the Sabeans and Chaldeans, ver. 5. *whose Harvest* (i. e. whose autumnal Fruit, in its full Maturity and Perfection,) *the hungry Wolf eateth up, and taketh it out of the Thorns*, i. e. from out the Hedge, which God had set about Job, and his House, and all that he had, Chap. i. 10.

mer Happiness upon his Repentance and Submission. [So far sure is personal.]

Chap. vi. Job renews his Complaints. — Ver. 6, 7. Tells them how nauseating such Discourse was to him ^b. — Ver. 15. Accuses his Friends of Falshood. — Ver. 26. Upbraids them with Cruelty in falling so severely upon him for a few passionate Words, that he had let fall, in the Anguish and Bitterness of his Soul, merely to ease his oppressed Heart. — Ver. 28. begs them to reconsider his Case, and to view it in a more friendly and favourable Light, assuring them, that they should not find him the Person they took him for.

Chap. vii. He proceeds not arguing, but complaining of the Shortness, Vanity, and Troublesomeness of humane Life in general, and of his own Condition in particular, made still more wretched by an additional Load of Misery beyond that of other Men. — Expostulates with God, and wishes for Death.

^b The English Translation of v. 7. is hardly Sense. The things that my Soul refused to touch, are as my sorrowful Meat. Having in the Verse before ask'd whether that could be eaten which was insipid and without Seasoning, &c. he goes on, answering himself, My Soul refuses to touch it (my Appetite loaths and rejects it,) it goes against me like corrupted Meat. There is a peculiar Significancy in the original Words *tapel* and *rir halamut*, the latter of which we translate the *White of an Egg*, but is by our Commentator render'd *Saliva somnolentia*; *Saliva autem somnolentia* (*says he*) *graviter figurare potest jejunam futilitatem verborum somniantis quasi*. See the Notes.

Chap.

Chap. viii. Bildad *his second Friend engages him*, ver. 2, 3.—*asks him, how long he intended to go on so?—Accuses him of Pride, Vehemence, and Impiety, as if he had charged God with Unrighteousness*, ver. 4. — *Tells him, that tho' his Children had been cut off for their Sins, his own Case was not desperate, but that he might still, upon his Repentance and Prayer to God, be restor'd.*—Then *appeals*, ver. 8. *to the Experience of former Ages, that the End of Irreligion and Hypocrisy is certain Misery; and, after representing, under an agreeable Variety of Images, the momentary Happiness of an Hypocrite (in the Description of whom he all along takes care to keep his Eye fixed upon Job,) he concludes with a kind of Comfort, that had more of Gall than Honey in it, insinuating how happy it would be for him, though he was now rejected by God for his Iniquities, if he would sincerely repent and return to his Duty: But if he still continued in the Number of evil Doers, he must expect neither Mercy nor Deliverance.* [See the Notes upon Verse 20.]

Chap. ix. ver. 1. *Job allows the Truth of what Bildad had said. And I desire you to observe it, Sir. For if he agrees with his Friends in what they lay down for the Foundation of their Charge against him, and only de-*

L

nies

nies the *Consequence* they would draw from it, it *might* fairly be infer'd, that his *personal Integrity* was not only the *primary*, but the *sole Question* that was between them. This Observation is further confirm'd at *ch. xxvii.* and puts it, I think, beyond all Dispute, that you have mistaken the immediate Subject of the Controversy.] I know, *says he*, it is so of a Truth; and I know further, that no Man can be justified, who contends with God: But does it follow from hence that I am an Hypocrite? No: I could easily make the Justice of my Cause appear, were it not for that infinite Distance between God and Man, which makes it both impossible to contend with him, and dangerous to attempt it. What I insist upon is, that Misery is no certain Proof of Guilt, but happens promiscuously to good and bad: Ver. 28. Verily the Scourge slayeth without Distinction; it laugheth at the Trial of the innocent ^c. Ver. 29. But if I must be condemned, to what purpose is it to go about to clear myself against so powerful an Adversary? If I wash myself with Snow Water, &c. let me appeal never so justly to the Purity and Innocence of my former Conversation, he can plunge me in the Ditch, i. e.

* *Mulcationi innocentium illudit.*] Flagellum insultans & subannans habet cothurnum huic libro unice aptum. Not. in Loc.
make

make me at any time appear as black and odious as he pleases. Ver. 32. We are by no means upon equal Terms, nor is there any one to do justice between us. But let him once forbear the Exercise of his Power; let him take but off his Rod, and I could then speak to him without Fear. For I am not the Person that has cause for it.

Chap. x. has nothing of a Disputation in it, but is wholly taken up in a Vindication of his Integrity, Expostulations with God, and wishes for a little Respite from his Sufferings before Death.

Chap. xi. Zophar, the third Friend, falls severely upon the Verbosity, Arrogance, and Falshood of Job's Defence. Ver. 6. Tells him, that God had exacted of him only the Interest of his Punishment, and not the Principal^d. Ver. 13. Exhorts him to Repentance, and promises him Happiness upon the Condition of it; concluding, as usual, with a Sting upon Job, the sudden Revolution of whose Fortunes is suggested to be the natural Consequence of his Iniquity in these Words: Ver. 20. But the Eyes of the wicked shall fail^e, and they shall not escape,

^d See the Notes.

^e Oculi improborum consumentur.] Consumpti oculi designant frustratam & elusam spem omnis boni, cum invidia tabida alienæ felicitatis.

and their Hope shall be as the giving up of the Ghost, or rather, as that which is blown away by a Puff of Breath^f.

Chap. xii. Job ironically exposes their vain and ostentatious Pretences to superior Wisdom, and the Absurdity of their gathering That from general and obvious Truths, the first Principles of God's infinite Power and Wisdom, universally known and held, and from the remarkable Dispensations of his Providence, the contrary of which he was equally able to maintain from the same Topics; as in Fact he does, from *ŷ* 13. to the End of the Chapter. See the Argument and Notes.

Chap. ~~xii~~ *ŷ* 1. All this I have seen, and heard, and considered. I am not inferior to any of you in Knowledge: but I desire to have no more to say to such Forgers of Lies; and only wish I might be permitted to plead my Cause with God himself. *ŷ* 7. He charges

^f Et effugium ipsum peribit ab ipsis; spesque eorum difflatio animæ.] In formulâ *abad manos* (effugium periit) plus residet quam negatio vel ademptio effugii. *Οξύμωρον* videlicet, ut tum vel maxime deperiisse deprehendantur, quum asylum tutissimum arcemque se censent tenere salutis. Difflatio animæ.] *Nepeš* anima, hic pro anima oris; *mapaš*, difflatio, pro re quam facile diffles, vel quæ contemni & diffliari mereatur. Gravis & aculeata plane clausula, qua censorio spiritu difflatur, ut sic dicam, Noster; difflantur omnes ejus fortunæ, præteritæ non tantum, sed & futuræ. *Not. in Loc.*

them with speaking wickedly and deceitfully for God; *Ÿ* 9. with mocking him, whilst, under the Appearance of vindicating his Honour, they were venting their own Malice and Falshood. *Ÿ* 15. Insists upon his own Justification, even though God should utterly destroy him^s.—Expostulates and complains in the most pathetic manner. And Chap. ~~xvi.~~ ^{xv.} continues his Expostulations and Complaints.

Chap. ~~xvi.~~ ^{xv.} Eliphaz begins again more severely than at first. Ver. 2. &c. accuses him of Presumption, Turbulence, and Impiety in the very Article of defending himself. [How you will reconcile this to the following Remark in the *Div. Leg.* p. 537. I know not. “ And here let us observe that, in this lies “ the Difference between *Elibu* and the three “ Friends. They accuse *Job* of preceding “ Faults; He of the present; namely Impatience and Impiety; consequently his “ Charge was true, and theirs unjust.” You see here, Sir, that *Eliphaz* as directly accuses *Job* of present Faults as *Elibu* does. And so does *Zophar*, ch. xi. 2, 3. and *Bildad*

^s The English Version, (*Though he slay me, yet will I trust in him*) is quite wrong. The Original is, *ben-jakel-eni lo ajañel*. Ecce occidet me, nullus sperem. Verbo *kañal* inest gravis significatus excindendi, radicitusque sternendi arborem; *lo ajañel*, sine ulla spe.

chap. viii. 2. and again, chap. xviii. 2, 4. and *Eliphaz* himself, chap. iv. 1.] Ver. 14. *Eliphaz* tells him, that the best of Men have no Pretence to insist so strictly on their own Innocence, forasmuch as Corruption is intail'd upon the whole Race of Mankind.—Then harangues upon the dreadful Presages, which the wicked have of their impending Ruin, and the Treasures of Wrath, that are reserved in store for bold and harden'd Sinners; directly pointing at the particular Judgments which had befallen Job and his Family.

Chap. xvi. Job expresses his Weariness of having the same Things over and over again—understands all they had been saying as levell'd at him:—tells them, that were they in his Condition, he could heap up Words against them, and shake his Head at them; but would take a different way of comforting them from what they had used towards him.—Ver. 8. Complains how hard his Case is, that he should fall not only under God's Displeasure, but the Unmercifulness of Men; nay, that his Severity was the Cause of their Cruelty, and the very thing that bore them out in their unjust Condemnation of him^h. This Behaviour of

^h The true rendring and meaning of ver. 8. (which we translate, *Thou hast filled me with Wrinkles, which is a Witness against*

of his Friends is at ver. 9, &c. described in such Terms, as plainly discover that it had cut him to the very Soul. He teareth me in his Wrath who hateth me; he gnasheth upon me with his Teeth; mine Enemy sharpeneth his Eyes upon me. They have gaped upon me with their Mouth, they have smitten me upon the Cheek reproachfully, they have gather'd themselves together against me. God hath deliver'd me to the ungodly, and turned me over into the Hands of the wicked. [Is this like maintaining a Question upon a cool and abstract Subject, as you call it? Is it not evident, that what they said of the Punishment of the wicked, was only meant by them, (or, at least, so understood by him,) to gall and sting, to irritate and inflame him?] And this, as he goes on, not for any Injustice he had been guilty of towards Men, or Want of Piety towards God, to whose Mercy, as a dying Man, he still appeals from the Insults and Barbarity of his inhuman Friends. O Earth, cover not thou my Blood, nor let it

against me, and my Leanness, rising up in me, beareth witness to my Face) is this: That thou halt, as it were, tied me Neck and Heels, and deliver'd me up as a Malefactor, to publick Execution, is made a Proof of my Guilt, and this manifest Wrong which my Accusers do me, like a bold and perjur'd Witness, stands up, and bears Testimony against me to my Face. See the Notes.

now

cry in vain for Vengeance. Ver. 19. Also now behold my Witness is in Heaven, and my Record is on high. My Friends scorn me, but mine Eye poureth out Tears unto God. Ver. 21. He again wishes he might be allowed to make his Defence before God himself; or, if that were too much, that he might, at least, some way or other, clear up his Character to Men, before he died. See the Notes. [Whether you are by this time, Sir, satisfied or no, that the Debate between Job and his Friends is chiefly concerning his personal Integrity, that it primarily and immediately respects himself, and his own Character and Behaviour, you best can tell; but, in truth, I begin to be weary of proving so plain a Fact, which, as I have hardly any thing more to do, than to transcribe what lies before me, 'tis almost an Affront to the Reader, to imagine he can doubt of, if he takes the Book of Job into his Hands.]

Chap. xvii. *His Wounds bleed afresh, and he seems like one at the Point of expiring. Ver. 1. My Spirit is broken to Pieces; my Days are cut off; the Grave is ready for me. But the Cruelty of his Friends is still uppermost. Are there not Mockers with me? and doth not mine Eye continue in their Provocations?*

Provocationsⁱ? i. e. *Do I not feel without Respite their incessant Contumely and Reproaches?* Ver. 8. *Exhorts the good, though they could not help being astonished at his Case, yet not to be discouraged by it.*—Ver. 11. *Repeats his Complaints, and wishes for Death as his only Refuge.*

Chap. xviii. ver. 2, 3. *Bildad reproves his Captiousness^k and contemptuous Treatment of them.* Ver. 4. *Retorts what he had said of them* Chap. xvi. 9: *O thou, (and not we) that tearest thyself in thine Anger, shall the Earth be forsaken for thee? and shall the Rock be removed out of his Place? yea the Light of the wicked shall be put out, &c. Shall the eternal and unchangeable Laws of God's Justice and Holiness be reversed or suspended upon thy Account? No: Rage and tear, and be as abusive as thou wilt, make a tragical Outcry of thy Sufferings, as if all the Religion and Virtue upon Earth was to dye and be buried with thee, [see the Notes] yet shall it for ever abide a firm and solid Truth, that the Honour and Happiness of wicked Men shall at last be turned into Dis-*

ⁱ The Word in the Original signifies; the hitting one across the Face and Eyes, with a Whip or Lash; and the *Eye continuing in it*, implies the frequent or constant Repetition of such Insult.

^k Ver. 2. *Quousque pœnetis kinze le-millin captiosos laqueos Sermonibus?*

grace and Misery. And to this purpose he goes on, exactly delineating Job's Case and Circumstances, to the End of his Speech.

Chap. xix. ver. 2. *Job again complains of the Injustice and Cruelty of this personal Abuse; it being impossible for him to consider it as any thing else. How long (says he) will ye vex my Soul, and break me in Pieces with Words? These ten Times have ye reproached me. The whole Bent and Tenor of your Discourse, in describing the Hypocrite and his Punishment, has been to calumniate and traduce me. Ye have impudently hardened yourselves against me. Ver. 4. Admitting that, in the Extremity of my Grief, I have utter'd some harsh Things, or maintained my Innocence with too much Heat, and and have not yet retracted what I was to blame for saying¹, is that a Reason why you should insult me, and plead against me my Reproach? i. e. make the Calamities and Disgrace I suffer a Plea to condemn me, as a Wretch doom'd to be a publick and signal*

¹ Ver. 4. *in omnem sagiti; itti-talim mesugat-i*, At etiam rêvera erraverim; mecum pernoctet error meus. Sensus, at etiam aliquid impatientius ex ore vi dolorum emisericim, meamque justitiam nimis animose defenderim: Commoretur quoque etiamnum error meus apud me, neque eum correxerim. Frequens omisso copulæ in hoc libro. Stylus sublimis dat *balin* *ἐναντιάζειν* & *ἐνοικεῖν*, in iis quæ alicujus animo & adfectui altius insedere. *Nat. in loc.*

Example of the divine Justice? Know rather, that it is God who deals hardly with me, and debars me of all the Means and Opportunities of doing myself right. He goes on with the most moving Representation of his distressful Circumstances, under the united Contempt and Abhorrence of his Acquaintance, his Relations, his Family, his Wife, his dearest and most intimate Friends: and at last, spent with Grief and Vexation, he thus begs for Compassion. Have Pity upon me, have Pity upon me, O ye my Friends, for the Hand of God hath touch'd me. Why do ye persecute me as God? Why will you, because he is cruel to me, be so too? And are not satisfied with my Flesh? i. e. Why do you tear in pieces my Life and Honour, greedily feeding yourselves with (relishing and enjoying, as if you could never have enough of it) my Pain and Torment? Oh that my Words were written! Oh that they were printed in a Book, that they were graven with an Iron Pen and Lead, in the Rock for ever. Oh that what I am now going to say might be publicly recorded, that it might be preserved, on the most durable Materials, as an everlasting Monument of my Appeal, to the great Tribunal at the last Day, for the Attestation and Vindication of my Innocence.

For I know, or rather, Even ^m I know (even I, the dying, wretched, persecuted Job, am fully assured) that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth (yapar) i. e. with Power and Majesty shall triumph over the Grave, the Dust of Death ⁿ and deliver me from the Dominion of it: And after my Body has been thus miserably mangled and destroyed^o, yet in my Flesh shall

^m There is a particular Emphasis in the Words, *Va-ani ja-dayti*, Et ego novi (& ego, ego ille nunc traductus pro improbo, quem humana ac divina tela juxta configunt consciuntque, & ego tamen, conscius mihi meæ integritatis, pro certo novi, &c.

ⁿ Stand upon the Earth] *yal yapar jakum*. Super pulverem stabit; hanc meam carnem inde vindicaturus, carcere mortis spoliato. *Relege* Cap. vii. 22. item Cap. xvii. 12, 13, &c. & non ambiges, quin ad Pulverem mortis oculos nunc reflectat Noster, supra quem staturus sit *Goel* vivus: staturus, inquam, cum imperio, majestate, & suprema potestate, ad suos vindicandos. Hanc vim & generatim tenuit verbum *kum*, quatenus imperium & auctoritatem signat, & speciatim obtinuisse videtur cum relatione ad Vindicem præpotentem, qui eleganter stare supra oppressos dici potuit, quum ad eorum vindicias sese præsentem exhiberet.

^o *ve-a-bar vor-i nikhepu xot*; Et postquam cutim meam pertuderint ad hunc modum. Pertuderint impersonaliter sumendum.] Verbum *nakap* consignat, ex origine, contusionem & confractionem a summo ad imum, cum dissipatione partium sub ictibus violentis, quæ caput & ossa ipsa comminuant. *vor* cutis, hic latiore usu pro toto corpore, ut Cap. xviii. 13. *xot* ad hunc modum; taliter, qualiter & nunc experior, & ulterius sum experturus, secundum vestras comminationes.

Ver. 27. *after ani ebzeb l-i, ve-yen-ai ray, ve-lo zar*. Quem ego adspiciam mihi, oculique mei videbunt, & non alienum.] Quem ego videbo meum; non amplius mihi adversarium, fulminaque jaculantem, sed propitium, sed partibus a meis stantem, sed sua me gratia, quin & gloria, collustrantem. *My Commentator gives a different turn to the latter part of this Verse.* Non alterius tantum hæc erunt gaudia, sed & mea. Subesse videtur

shall I see God; whom I shall see for myself, and mine Eyes shall behold, and not another. *Whom I shall no longer view as an Adversary, or estranged from me, but gracious and propitious to me as a Friend and Advocate. Transported with the ardent Desire and earnest Expectation of this beatific Vision,*

detur (*says he*) aculeus in amicos, qui sibi ut pietatem, ita partem in Dei communione, præ Jobo aperte satis arrogarant. *This he gives as his last Thoughts. I confess I incline rather to his first Opinion.* "Suspiciabar aliquando, & non alienum; nempe Deum, qualem se mihi nunc ostendit, alienissimus a me factus;" * *and the rather, because the Word zar is used in this very Sense, ver. 13. of this Chapter. 'Tis frequent in the sacred Style, and especially in this Book, to augment the Signification of what goes before by a subsequent Negative. See ch. xxiii. 11. xii. 14. The Matter would be out of all Dispute, if we either read the Words, ve-yen ai rau, by way of Parenthesis, or had any Authority, to read ve-lo without the Copula, which might arise from the Word rau before it.*

after ani ehzeh li;
ve yen-ai rau lo zar.

There is indeed one thing that favours my Commentator's Opinion, which I wonder he did not observe, and that is, if we take zar in the Sense I have just mentioned (and not barely for *alter a te*) the true rendering will be, *whom mine Eyes shall see and not the Adversary*; meaning *his Friends*, who were so estranged from and cruel to him. And this will greatly be confirmed by what immediately follows at 28, 29. with which Job's Speech concludes. *But ye should say, Why persecute we him, seeing the Root of the Matter is found in me? Be ye afraid of the Sword; for Wrath bringeth the Punishments of the Sword, that ye may know there is a Judgment.* 'Tis wretchedly translated; but the Sense is this. You will no doubt reply, In what do we persecute you? We are not persecuting the innocent, but chastising the guilty. Be it so; let me be as guilty as you would make me, take care of yourselves; for Wrath, (Fierceness and Cruelty) is certainly a Crime in you, that will exclude you from God's Favour, whatever mine may be.

* Comment. p. 495.

he adds, My Reins are consumed within me. q. d. My Heart longeth, yea even fainteth, for the Fruition of God!

Which now will the Reader admire most, the *Justness*, or the *Candour* of the following Remark? “ Well, our Author has brought “ the Patriarch thus far on his Way, *to expose* “ *his bad Temper*; from hence he accompanies “ him to his Place of *Rest*, which he makes “ to be in a *bad Argument*:” (meaning these Words of *Job* as understood of a Resurrection.) *Rem. p. 59.*

A *bad Argument* undoubtedly it is, unless *that* can be a *good* one, which *proves nothing*. But you will please to consider, that 'tis *you*, Sir, and not *I*, that make an *Argument* of it. I have all along shewn, that *Job* and his Friends are *not arguing* a speculative Question, viz. *Whether and why good Men are unhappy and the evil prosperous* (which in Truth are *two* Questions, though you call them *one*) but

P Ver. 27. *Calu ciljot-ai be-hek-i.* Consumuntur renes mei in finu meo. Insuper *Jobus* se ardentissimo desiderio boni illius fruendi contabescere. Sic. *Pf. lxxxiv. 43. caletab napp-i* consumpta est anima mea præ desiderio. Et *calu yen-ai*, *Pf. cxix. 82.* consumti sunt oculi mei. Nempe *calab* speciatim consumptionem tabis adfert. Apud Latinos *pallefcere* & *tabescere* desiderio nemini ignotum. Adde *Pf. cxliii. 7. Caletab ruš i*, tabescit spiritus meus.

I hope the Reader will pardon the Length of these Extracts from the Notes, upon so important a Passage, as he may not have an Opportunity of consulting them for himself.

maintaining

maintaining and denying a *personal Accusation*. Nor am I so absurd as to suppose, that what *Job* here offers, in *what Sense soever* it is to be understood, is offer'd as an Argument or *Proof of his Innocence*, though you yourself have expressly said so, (notwithstanding the great Concern you seem to be under for the Honour of the *sacred Reasoner*¹) only because “*you had taken it for granted, that he reason'd to the Purpose.*” I had no occasion, therefore, either to say, or to insinuate (as you tell the Reader I would) “*that this was such an Appeal, as Disputants are sometimes forced to have Recourse to, when they are run a-ground, and have nothing more to offer.*” No: but it was such an Appeal, as was extremely natural, proper, and pertinent in *Job's* Case and Circumstances; the noble Declaration of his Faith and Hope; the Anchor of his Soul in this Extremity of Distress, wherein his Fortunes had been shipwreck'd, and his Life was threaten'd; the Magnanimous Triumph of conscious Innocence, traduced by Calumny and oppressed with Sufferings, even at the Point of sinking and expiring under them. So far from being

¹ “*I had taken it for granted that Job reason'd to the Purpose.*” Rem. p. 62. As to his being in the *right*, the Reader, I suppose, will not be greatly solicitous if it be one of the Consequences that *the sacred Reasoner is in the wrong.*” Ibid. p. 63.

² Rem. pag. 61.

an Intimation that he expected a *temporal* Deliverance, that they are the Words of one, who look'd upon himself as a *dying Man*^r; and was, as it were, ordering his *own Epitaph*, which he wishes might be ingraved in the *Rock* (*Saxo vel Columnæ Sepulchrali*) for ever, (*le-yad*, for the Satisfaction and Information of future Ages) as a standing Monument of his Appeal to God, for the Truth of that Innocence which had been so barbarously traduced, and which his *extraordinary Sufferings* might give Posterity, as well as the present Generation, a Handle to suspect.

“ In this View (as the excellent Prelate^s, to
 “ whom I refer'd, observes) the Images are
 “ lively and passionate, and the Sentiments just
 “ and proper; in the other, [that is, in yours
 “ of a temporal Deliverance] there is neither
 “ Force, nor Vigour, nor Propriety; nor in-
 “ deed, *hardly any Sense*.” For let us see what
 Sense you make of it, and *how much to the Pur-*
pose Job reason'd, even upon your own Suppo-
 sition. “ It fell to ^r *Zophar's* Part to answer
 “ the *Argument* contain'd in the Words
 “ in Question, which I understand to be
 “ this: Take, says *Job*, this *Proof of my*
 “ *Innocence*; I believe, and confidently ex-
 “ pect, that God will visit me again in Mer-

^r Ch. vii. 22. ch. xviii. 1, 12, 13, 14, 15.

^s Intent of Prophecy, pag. 266.

^t Div. Leg. p. 544.

“ cy, and restore me to my former happy
 “ Condition :” An admirable and conclu-
 sive Argument, and highly worthy of a *sacred*
Reasoner ! They demand (according to you)
 a *present* Solution of their Doubts, and he
 sends them to a *future* Deliverance ; such a
 one as he must know, that neither they, nor
 he himself, could possibly answer for the
 Truth of, and which, he had more than once
 declared before them, he had no Hope or Ex-
 pectation of.

“ Indeed (say you) there is one way, and
 “ but one, to make the Appeal pertinent ;
 “ and that is, to suppose our Author *mistaken*,
 “ when he said, that the personal Integrity of
 “ *Job*, and not the Question concerning an
 “ equal or unequal Providence, was the main
 “ Subject of the Book : And we may venture
 “ to suppose so without much Danger of doing
 “ him wrong ; for the Doctrine of a *future*
 “ *Judgment* affords a Principle whereon to
 “ determine the Question of *an equal or un-*
 “ *equal Providence* ; but it leaves the personal
 “ *Integrity of Job just as it found it*. I allow
 it ; and therefore, as I said before, it neither
 was, nor could be, offer’d by *Job* as an *Ar-*
gument or *Proof* of that, or any thing else.

† D. L. p. 544.

‡ Ch. vii. 22. Ch. vi. 1, 12, 13, &c.

Agreeably to which, I had in my Preface given it as the Reason why the Friends *take no notice* of it, but go on in the old Strain, accusing and condemning *Job*, because God alone could know, whether he had a just Title to the Comfort arising from that Doctrine, or arrogantly assumed it to himself without any Foundation^w. You do me therefore no wrong, when you proceed thus. “ But the learned Author is so little sollicitous for the *Pertinency* of (*Job*’s) Argument, that he makes, as we shall now see, its *Impertinence* one of the greatest Supports of his System. For thus he goes on: *But now if the main Point of the Controversy had been this, whether or no consistently with God’s Justice, good Men could be afflicted in this Life, this Declaration ought to have finished the Debate, &c.* This (you say) is a very pleasant way of coming to the Sense of a disputed Passage: Not, as of old, by shewing it supports the *Writer’s Argument*, but by shewing it supports nothing but the *Critic’s Hypothesis*.” The Sense of the Passage does indeed support my *Hypothesis*, but that was not my Way of

^w Nil mirum quod veterem canere cantilenam, *Jobumque*, ut fecerant, condemnare pergerent socii, quum Dei solius erat, qui corda hominum explorat, pro certo scire, an jure merito sibi *Jobus* hoc solamen attribueret, an falsam sibi fiduciam vanus arrogaret. *Pref. xv.*

coming to the Sense of it. That it was to be understood of the Resurrection, appeared to me sufficiently clear, from the *just Construction of the Words*, without regard to any *Hypothesis* whatever. If therefore the Passage so understood affords a Principle whereon to determine the Question of an *equal Providence*, and yet the *Debate between Job and his Friends* is not determin'd by it; is it not highly probable, from that *single* Consideration, (even tho' it had not been evident upon the *Face of the Debate*, as it really is,) that what they principally debated was something else? No; this it seems would have spoil'd Job's Reasoning.

" I had taken it for granted, that *Job reasoned*
 " *to the Purpose*, and therefore urged this Ar-
 " gument against understanding him, as speak-
 " ing of the Resurrection in *Chap. xix. The*
 " *Disputants are all equally embarrassed in ad-*
 " *justing the Ways of Providence. Job affirms,*
 " *that the good Man is sometimes unhappy, the*
 " *three Friends pretend that he never can, be-*
 " *cause such a Situation would reflect upon*
 " *God's Justice.* Now the Doctrine of a Re-
 " surrection, supposed to be urged by *Job*,
 " cleared up all this *Embarras*. If therefore
 " his Friends thought it true, it ended the
 " Dispute; if false, it lay upon them to con-
 " fute it: Yet they do neither. They neither

“ call it into Question, nor allow it to be de-
 “ cislve. But, without the lealt Notice, that
 “ any fuch thing had been urged, they go on
 “ as they begun, *to inforce their former Argu-*
 “ *ments*, and to confute that, which they feem
 “ to underftand was the only one *Job* had
 “ urged againft them, *viz. the Confciousnefs*
 “ *of his own Innocence*. Now what fays our
 “ learned Author to this? Why, he fays,
 “ that *if I be miftaken and be right*, in his Ac-
 “ count of the Book of *Job*, the Reafon is
 “ plain, why the three Friends took no no-
 “ tice of *Job*’s Appeal to a Refurrection;
 “ namely becaufe it deferved none.”

Which of us is right, and which miftaken
 in our Account of the Book of *Job*, the Rea-
 der will judge. This I think is undeniably
 clear, from the Procefs of the Debate, as far
 as I have laid it before him.—That the main
 Subject of the Book is not a Question in which
 the Difputants are all *equally embarrafs’d*.—
 Nor is this Declaration of *Job* urged by him,
 as an Argument to clear up that *Embarras*.—
 Nor, confequently, had the Friends any Oc-
 cafion to take notice of it *as fuch*.—Nor is their
 Silence therefore any Objection to its being un-
 derftood of a future Judgment. Which was
 the Difficulty I undertook to remove.

You

You have been so good, Sir, as charitably to account for some of my Mistakes^x; give me leave, in return, to account for yours. The thing that misled you in this whole Affair was this. Your Head has been altogether running upon a *formal* Disputation, logical Arguments^y, strict Reasoning, an Embarras, Doubts, Difficulties, and Solutions; of which we have hitherto seen very little, if any Appearance: The Sum and Substance of all the *Reasoning* of either Parties amounting in effect to no more than this.—The Friends say:—
 “*Job*, you are undoubtedly an hypocritical,
 “ wicked Man. Your Sufferings and Beha-
 “ viour plainly shew it. This is always the
 “ End of wicked Courses.” *Job* says —
 “ I insist upon it that I am innocent, and suf-
 “ fer undeservedly. ’Tis base and barbarous
 “ in you, to use me in this manner. A Time
 “ will come, when I shall have Justice done
 “ me.” This *personal Contest*, carried on for
 Opposition’s Sake, with Heat and Vehemence

^x But what *misled him* we have taken notice of above. *Remarks*, pag. 56.

^y But the chief Advantage (of our Inter, retation of the Book of *Job*) we presume lies in this, that it renders one of the most difficult and obscure Books in the whole Canon of Scripture the most easy and intelligible, reconciles all the Characters to Nature, all the *Arguments to Logic*, and all the Doctrines and Positions to the Course and Order of God’s Dispensations. *Div. Leg.* p. 542.

on both Sides, you coolly resolve into a *Question of an abstract Nature*, which you imagine is debated with *various Arguments*, urged and *inforced with great Propriety*, till the *Disputants*, as you call them, *have confounded themselves, and one another, for want of a Principle to unravel the Perplexities of the Dispute*². This, Sir, is the fundamental Cause of all your Confusion upon this Subject. But 'tis no Wonder that those, *who love a Dispute*, should sometimes take that for *real Argument*, which is indeed but *simple Contradiction*.

I thought I might here have rested this Matter with the Reader, but there is more Work cut out for me still. “ However, before we
 “ allow him to be right, it will be expected
 “ he should answer the following Questions.
 “ If, as he says, the Point in the Book of
 “ *Job* was only his personal Innocence, and
 “ this not (as I say) *upon the Principle of no*
 “ *innocent Person punished*, I would ask, how
 “ it was possible, that *Job's* Friends and In-
 “ timates should be so obstinately bent on
 “ pronouncing him guilty, the Purity of
 “ whose former Life and Conversation they
 “ were so well acquainted with? If he will
 “ say, the Disputants went *upon that Prin-*
 “ *ciple*, I then ask how came *Job's* Appeal to
 “ a Resurrection not to silence his Opposers?

² Div. Leg. p. 546.

“ as it accounted for the Justice of God in the
 “ present unequal Distribution of Things.”
 I have already obviated these Questions separately, but I will now give a short Answer to them both together, and that is, that They neither did nor could go upon that Principle: And therefore, for *that*, as well as for the *other* Reasons I have assigned, were not silenced by it, and yet might be bent on accusing him notwithstanding, for the Reasons you have given yourself, and which I have before taken notice of.

The Truth, as we have seen already, and shall further be convinced, is this. The immediate Subject of the Dispute is not about the Justice of God, but about *Job's* Character and Behaviour. Not, whether his Sufferings either were, or could be, a *Proof* of his Wickedness, but whether his Wickedness was, in fact, the *Cause* of his Sufferings. This indeed they contend for, from a censorious and uncharitable Spirit, inflamed by *Job's* Reproaches of their Cruelty and Falshood, and apply to his particular Case all the Examples of Divine Vengeance, which they had seen or heard of: But they are by no means *arguing* upon a Principle of *No Innocent Person punished*, and that, for this plain reason; because no such Principle could possibly be held, unless where the Administration of Providence was altogether Equal. But that this was not the Case of the Jews in *Esdra's* time, I think sufficiently appears from your own account of it. If therefore the Administration

^a Rem. p. 63.

of Providence over the *Jews* was visibly and confessedly unequal in *Esdra's* Time, the Friends could not lay down that, for a *Principle in a Disputation*, which common Experience contradicted. The Instances of suffering Virtue, and prosperous Wickedness, being so frequent and obvious, that *Job* speaks of it as a *Fact*, than which nothing could be more evident and notorious, ch. xxi. 26. This was indeed one great Objection which I had to your *Hypothesis*; and you rightly apprehended, that it might be so, though, I think, without much reason for that Air of Triumph and Self-Satisfaction, which appears in what follows. " 'Tis possible I may mistake what he calls my *Hypothesis*: For ought I know, he may understand not that of the Book of *Job*, but that of the *Divine Legation*. And then by my *Hypothesis* he must mean the great religious Principle I endeavour to evince, *That the Jews were in Reality under an extraordinary Providence*. But it will be paying me a very unusual Compliment to call that my *Hypothesis*, which the Bible was written to testify; which all Christians profess to believe; and which none but Infidels directly deny. However, if this be the *Hypothesis* he means, I need desire no better a Support." But, notwithstanding these big words, I fancy, if your Opinion of the

^b Div. Leg. p. 501.

Writer's Age stands upon *no better*, it will appear, *as you have managed it*, to have but a very slender Foundation. I say, *as you have managed it*; because (and I desire you to take notice of it, for I would not willingly have my *Christianity* call'd in Question) what *you yourself* have deliver'd concerning this equal or extraordinary Providence, and the *Use* you *would make of it, as to the Point in hand*, is all that I have Occasion to concern myself with *at present*. Let us attend then to *your own Account* of it.

“ The extraordinary Providence over the
 “ *Jews* (you say) was a necessary Consequence
 “ attending the Administration of a Theocra-
 “ cy: The Theocracy, in *strict Truth and*
 “ *Propriety*, continued throughout the whole
 “ Period of the *Jewish* State till the coming of
 “ *Christ*.” One would be apt to expect then,
 that the extraordinary Providence, which was
 a *peculiar and necessary Consequence* attending it,
 would have continued so too? No: “ After
 “ the perfect Settlement of the *Jews, on their*
 “ *Return from their Captivity* (when *we know*
 “ from the *Course and Progress of God's Oeco-*
 “ *nomy*, the extraordinary Providence *would*
 “ *cease*) we hear no more of it amongst them,
 “ nor did they make the least Pretence to it.”
Div. Leg. p. 440. “ Indeed, when the

O

“ Theocracy

“ *Theocracy* was restored, after the Return
 “ from the Captivity, it was both *fit* on Account
 “ of its Dignity, and *necessary* for the People’s
 “ Assurance, that it should be attended with
 “ some extraordinary Dispensations of Provi-
 “ dence. Accordingly, Prophets were raised up;
 “ and *an extraordinary Providence* for some
 “ short time, *administer’d*, as appears from
 “ many Places in those Prophets.” *Div. Leg.*
 P. 417.

So much for the *Duration* of this extraordi-
 nary Providence. Let us next consider the
Extent of it.

“ Under the *Judges* it was perfectly equal.
 “ —When the People had rebelliously de-
 “ manded a King, there was, *as was fitting*,
 “ a great Abatement in the Vigour of this ex-
 “ traordinary Providence. —And, *soon after*
 “ *this*, it is, that we here first find them
 “ beginning to make their Remarks and
 “ Complaints of *Inequality*. From hence to
 “ the Time of the *Captivity*, the extraordi-
 “ nary Providence kept *gradually decaying*,
 “ till on their full Settlement after their
 “ Return, it *intirely ceased*.” *Div. Leg.*
 P. 445.

Now, ’tis very plain, I think, that by this
great Abatement in the Vigour of it, in the first
Instance, and by the *gradual Decay* which fol-
 lowed that Abatement, you must mean (or you
 mean

mean nothing) that during this *whole Period*, from *Saul* to *Esdra*, that is, for above five hundred Years together, there were still *more and more* Exceptions to it. But to *allow this*, and yet talk of a Principle of *no innocent Person punished* in *Esdra's* Time, and upon that Principle to found *one Side* of a Question, in a Disputation regularly carried on after a manner strictly argumentative; and this, in a Book written by *Esdra* himself, to comfort the *Jews*, now about to come under an *ordinary Providence*, contrary to their Expectations, when the *extraordinary one* had been *gradually decaying*, and, consequently, the *ordinary one gradually taking place*, for so many Years before, is talking so loosely and inconsistently, that it would be losing time to go about to prove, that the *extraordinary Providence* which the *Jews* were under, makes *nothing at all* to your Purpose, in any other manner, than barely representing, in your own Words, what you have said concerning it.

I had said in my Preface, *This Difficulty therefore being remov'd, namely, why the Friends were not immediately put to Silence, when Job had so solemnly and magnificently spoken of a future Judgment, nothing hinders us from applying that celebrated Text, ch. xix. not to a temporal Restitution to his former Condition, but to a Resurrection to eternal Life.* Upon

which you thus remark: "How well he has
 " removed the Difficulty the Reader now sees."
 [I believe he does] " But he is too hasty,
 " when he adds, that now *nothing hinders* us
 " from applying that celebrated Text to a Re-
 " surrection to eternal Life. I have shewn
 " in my Discourse on *Job*, that *many things*
 " hinder us from understanding it in this
 " Sense, *besides the Silence* of the three Friends;
 " such as the Silence of *Elibu* the Moderator,
 " nay even of *God* the Determiner of the Dis-
 " pute." (*Rem. p. 64.*)

In answer to this, I observe, that neither
Elibu nor *God* himself, could, with any Pro-
 priety, take notice of this Appeal of *Job* to a
 future Judgment. They had undoubtedly no
 Occasion, with respect to *Job*, to *give a San-*
ction to a Doctrine, of which he had already
 declared his Belief with the utmost Certainty
 and Assurance. Nor was it more necessary
 with regard to the Friends, because, as you
 rightly observe, it left *Job's* personal Integrity
 (the Point in dispute) just as it found it. The
 Doctrine of a future Judgment might be very
 true, nor do they pretend to call it in Questi-
 on, and yet *Job* might be a wicked Man for
 all that ; which was enough for Persons exas-
 perated against, and obstinately bent on con-
 demning him. But besides this, the Speeches
 of

of God and *Elibu* are directed to a quite different End than that of clearing up the Obscurities, or unravelling the Perplexities of a Dispute. The Purpose of them, as will be seen in its proper Place, is neither to give *Job* a Consolation which *he did not want*, nor his Friends a Satisfaction which they *would not receive*; but to correct the *Excesses of both* by Considerations suitable to their respective Misbehaviour, whilst the Controversy lasted between them. “ But these Difficulties (from the Silence of *Elibu* and God himself) “ be-
 “ come still more perplexing, if indeed
 “ the *sole* Scope of the Book be, as our
 “ Author supposes, to give a *perpetual Docu-*
 “ *ment of Humility and Patience to all good*
 “ *Men in Affliction*: For then the Doctrine
 “ needed the Sanction of the most deliberate
 “ and authoritative Speakers.” [Not, if it
 was already sufficiently known, and was afterwards to be established in the utmost Perfection.] “ Add to this, that the learned Writer’s Account of the *Author* creates new
 “ Difficulties. For can we suppose, *Moses*
 “ would so clearly mention a future Judgment here, and entirely omit it in the *Pentateuch*? ” [From its being omitted in the *Pentateuch* there was perhaps the more Occasion

tion for its being mention'd so clearly here.]
 " Or is it a Matter of so slight a moment,
 " that a *single mention* of it would suffice?"
 A single Mention of it might be enough in
 such a Book as this, if, as a learned Writer
 thinks, the Doctrine of the Resurrection was
 the antient traditional Interpretation of the *A-*
brabamic Covenant, constantly preserved and
 believed in some Shape or other in the *Jewish*
Church^a. But without insisting upon either
 of these Answers, 'tis sufficient to observe
 that *Moses*, if he be the Author (which I will
 not confidently affirm, though I think him so)
 is here representing the Sentiments of one of
 those *holy Patriarchs*, to whom Life and Im-
 mortality was reveal'd by God, as a special Fa-
 vour^b; or the Knowledge of it might descend
 to him from *Abraham* whose Grandson, or
 great Grandson he is supposed to have been.
 As to the Degree of Light and Knowledge con-
 tained in this Passage, and which seems dispro-
 portionate to the Age of *Job*, there is this
 to be said, as an excellent Writer observes:
 " There might possibly be among the few faith-
 " ful in the World, a traditionary Exposition
 " of the Promises of God, grounded upon
 " more express Revelations, made either before

^a Examination of Mr. Warburton's Second Proposition, p.

114.

^b Div. Leg. p. 472.

“ or soon after the Flood, than have come
 “ down to our Times; or, as *Job* was tried in
 “ a very extraordinary manner, he might have
 “ as extraordinary a Degree of Light to sup-
 “ port and maintain him in the Conflict. There
 “ is nothing in either of these Suppositions, but
 “ what is conformable to the Methods of Di-
 “ vine Providence; nothing that intrenches
 “ upon our blessed Lord’s Office, who was ap-
 “ pointed to bring *Life and Immortality to*
 “ *Light through the Gospel.* ’Tis by *Christ*, and
 “ by him alone, that we have God’s *Covenant*
 “ of Immortality convey’d to us, but yet the
 “ ancient Prophets had a Sight of the Blessing
 “ at a Distance, as is evident from many of
 “ their Predictions. And why might not *Job*
 “ be so honoured, as well as others, who
 “ lived before the Days of our Saviour?

It was indeed with singular Pleasure that I
 observed the Agreement that was between the
 Reverend Prelate I have just now quoted, and
 the learned *Schultens*, as to the Points I was
 speaking of and maintaining. And I was am-
 bitious of letting the Publick know it. “ If
 “ to the Arguments brought by our Commen-
 “ tator, you add also those which a Writer
 “ above all Praise, the present Bishop of *Sa-*
 “ *rum*, hath most beautifully interwoven in

* Bishop of *Sarum*’s Use and Intent of Prophecy, p. 267.

“ his

“ his Dissertation on the Sense of the Ancients
 “ before Christ upon the Circumstances and Con-
 “ sequences of the Fall, I believe you will want
 “ nothing to confirm you in the Opinion of
 “ the Antiquity of the Book, and my Sense
 “ of this most perplexed Passage^d.” Whether,
 by translating *vexatissimi hujus loci sensum*, My
 Sense of this perplexed Passage, you had a Mind
 to insinuate, that it was not his Lordship’s,
 I know not; but one would be apt to fancy
 so from what follows: “ To seek Refuge in
 “ that excellent Prelate, whose Notions of the
 “ Nature and Design of the Book of *Job* over-
 “ throw all he has been saying, and confirm all
 “ he has been opposing, looks very much like
 “ Distress.” As I was in no Distress, I had
 no Occasion to seek Refuge in that excellent
 Prelate, or any other Person. But for you to
 affirm, that his Lordship’s Notions of the Na-
 ture and Design of the Book of *Job*, overthrow
 all I had been saying, and confirm all I had been
 opposing, is speaking with so much Latitude, as
 would make one think, you flatter yourself,
 that from the time of your advancing your own

^d Quod si argumentis a Commentatore nostro allatis, ea quo-
 que adjeceris, quæ Vir omni laude major, jam Episcopus Sarisbu-
 rienfis, in dissertatione sua De sententia Veterum de circum-
 stantiis & consequentiis Lapsus humani, pulcherrime contexuit,
 nil ultra, credo, desiderabis, vel ad Libri antiquitatem, vel ad
 vexatissimi hujus loci sensum, confirmandum. *Pref. xv.*

Notions upon a Subject, those of every other Writer, how considerable soever, were as much disregarded and *forgotten*, by the rest of the World, as they seem to be by yourself. Let me refresh your Memory.

One thing, that I had been maintaining, was the *high Antiquity* of the Book, in Opposition to your Opinion of its being written about *Esdra's Time*. What says his Lordship to that?

“ The oldest Book that we have remaining is
 “ the Book of *Job*. There is all the Appearance
 “ that can arise from internal Characters,
 “ that it was written before any of the Books
 “ of *Moses*.” Again, “ Whatever we may
 “ think of the Book in its present State, there
 “ is little doubt but that it was formed
 “ upon *authentic Records* of greater Antiquity
 “ than any Book now remaining.” So exactly agreeable to what I had said in my Preface,
 (*Ut ad eorum itaque sententiam accedo, qui librum
 Jobi omnium sacrorum Codicum antiquissimum
 esse putant, ita a Moyse quidem, ex authenticis
 monumentis desumptum, poeticeque ornatum nullus
 dubito,*) that I will not be sure I did not take
 it from himself.

But how does he *confirm* your Opinion of the Age of it, which I had been *opposing*? “ I
 “ know, says he, that some have endeavour-
 “ ed to bring down this ancient Writer to the
 “ Times of the *Babylonish* Captivity, and sup-

“ pose the Book to have been written for the
 “ Consolation of the Captives in their Distress.
 “ But if you suppose it written for the Sake of
 “ the *Jews*, is it not strange, that there should
 “ not be, in a Discourse of such a kind, one
 “ single Word of the Law of *Moses*, nor so
 “ much as one distant Allusion^e to any Rite
 “ or Ceremony of the Law, or to any one
 “ Piece of History later than *Moses*; nor to
 “ any of the Forms of Idolatry, for which
 “ the *Jews* suffer’d at the Time of the Cap-
 “ tivity. The Conjecture would be as *ingeni-*
 “ *ous* and *as well founded*, should any Critick
 “ suppose that the *Iliads* of *Homer*, were writ-
 “ ten to celebrate the military Expeditions of
 “ the *Goths* and *Vandals*.” You don’t indeed
 say, that the Book was written for the Con-
 solation of the Captives, but, for the Comfort

^e I know, Sir, that you have pretended to find out both Al-
 lusions and References to the *Jewish* History in this Book:
 “ Hitherto the Author seems *unwarily* to have betray’d his
 “ Times and Country. But we shall now see that he has made
 “ *numerous Allusions* to the miraculous History of his Ancestors
 “ with *set Purpose and Design*.——How then would a skilful
 “ Artist act but thus; *draw those Allusions*, but so *highly touch-*
 “ *ed and so deeply shaded*, as to *remain unobserved* by an inat-
 “ tentive Reader; yet be *visible enough* to such as *studied the*
 “ *Work with Care and Exactness*.” *Div. Leg.* p. 494—5.
 What might be visible to the *Jews* of *Esdra’s*, or any other
 time, I know not: But I believe no *Christian* Writer ever
 studied the Work with more Care and Exactness than my Au-
 thor, and yet nothing of that kind *was visible to him*. And
 for his Account of the Passages you mention, I refer the Reader
 to the Notes.

and

and Solace of the *Jews*, now coming under the Discouragements of an ordinary Providence. But the Absurdity of one Supposition is full as great as of the other. For what Consolation could it be to them, to know that the best of Men would be subject to the most extraordinary Sufferings in this Life, and yet, according to you, have no Light from a Book written for their Comfort, that they should be rewarded for them in another? For you will not say, that *every* good Man makes, in this World, as happy a Conclusion of an afflicted State as *Job* did; or that the Writer intended the *Jews* should believe so. 'Tis but small *Comfort*, that arises from resolving *all* into Submission to the Almighty Power of God. And yet this is the Part *Elihu* takes, you say, and for this Reason, *Because it was yet inconvenient to acquaint the Jews, who were now going to fall under a common Providence, with the Truth of the Case.* Div. Leg. p. 538.

The other Point I was maintaining was the Explication of that celebrated Passage in the the xixth Chapter, concerning the Resurrection, in Opposition to yours of a temporal Deliverance. How his Lordship overthrows *my Sense* of it, as you are pleased to call it, and *confirms* yours, has in some measure been shewn already; but I will give this further Testimo-

ny of it, in his Lordship's own Words: " If
 " you suppose *Job* to expect only a *temporal*
 " Restitution within the Compass of his own
 " Life, to what End or Purpose does he so
 " passionately wish to have his Complaints
 " render'd immortal? *What Sense* is there in
 " saying; Oh that my Complaint, which
 " you despise, may *never* be forgotten, for I
 " know that within a *little Time* I shall be
 " restor'd by God to all my Glory and former
 " Felicity, and shall have no cause to complain
 " any more^f."

You see, Sir, that though it should be granted you, that his Lordship's Notions of the Nature and Design of the Book of *Job* were wholly different from mine, (as, 'tis pretty plain, they are from *yours*) yet it by no means follows, that they *overthrow all I had been saying and confirm all I had been opposing*. But, tho' in so antient and so obscure a Book it may be hard to agree in the Sense of particular Passages, or the Force of particular

^f Agreeable hereto are the Words of my Author: *Exinde, quod post mortem suam hoc Testimonium legi atque extare cupiat Noster, (sepulchrali velut saxo insculptum, vel saltem petrae perenni incisum,) consequitur, non aliam Liberationem & vindictam oppressi posse intelligi, quam quæ post fata & longa secula veniret, in illustri illo Die, quo justus esset declarandus publice, qui ut injustus sub Dei justissimis plagis expirasse censebatur. Nos. in loc.*

Arguments, yet I know nothing that I have said of the Scope and *Design* of the Book, which is not very consistent with his Lordship's Notions of it.

“ The Patience of *Job* (says he) is much
“ talk'd of, and *we seldom look further* for any
“ Use of the Book. But in truth the Book
“ was written in Opposition to the very an-
“ tient Opinion which introduced two inde-
“ pendent Principles, one of Good and the
“ other of Evil.” *Use and Intent*, p. 236.

That is, as you yourself have told us, the admirable Writer above-quoted saw plainly, that this was *one of the Purposes* of the Work before us, *Div. Leg.* p. 534. And pray, Sir, what is there in this, inconsistent with what I have said in my Preface? *Quamvis enim in Sermonibus qui in eo habentur — de UNO rerum omnium PRINCIPIO, aliisque gravissimis veritatibus, dissertetur, hunc tamen, quem dixi, unicum esse Libri scopum — cuius opinor manifestum erit.* For though — ONE PRINCIPLE of all things, and other most important Truths, are occasionally treated of in the Speeches that occur, yet this which I have assigned will, I believe, appear plainly to be the *only Scope* of the Book; *i. e.* the *first* and most *obvious* Use of it. That I could not mean it was the *sole Scope* of it, in the strict Sense of the Words,

is

is evident ⁸, because in this very Place I take notice of *other Uses*, which, if *we look'd farther*, we might find, and were, no doubt, *intended* by the Author to be found in it. Such are those great and weighty Truths, both of a practical and speculative Nature (some of which I had particularly mentioned together with that of *one Principle* of all things, or *the Supremacy of the Creator*) as the Wisdom, Justice, and Holiness of God——the Origin of human Weakness and Corruption.——The Hope or Expectation of a Deliverance from the Evil of it——the Doctrines of a future Judgment——of a Resurrection from the dead——of a Mediator and Redeemer——of good Works not meritorious——of Afflictions not certain Marks of God's Displeasure——the dangerous Condition and certain Punishment of wicked Men——the Consolation and Support of Integrity under Affliction——the Guilt of Uncharitableness and Cruelty to the Distressed——the Danger of spiritual Pride, and the Methods which God makes use of to reduce Men from it.——The Beauty and Excellence of those Virtues which adorn both publick and private Life, &c. All these, I say, are *secondary Uses* of the Book of *Job*, which the Author might

⁸ You own this yourself, *Rem.* p. 56.—“ But to make this the *sole* or *chief* Scope of the Book (*for in that he varies*) is perverting all the Rules of Interpretation.

have

have in view, and yet *very consistently* with its being the *principal Scope* of it, to recommend Patience and Humility.

But to return to the Process of the Debate from which I have been too long diverted.

To Job's Declaration that his Innocence would be made appear at the last Day, what could his Friends reply? it might be so, or it might not be so, for ought they knew. We only argue (say they) from common Observation, and constant Tradition, That from the Beginning of the World since Man was placed on the Earth (lay your Hand upon your Heart, Sir, and ask yourself seriously, whether this can possibly relate to an extraordinary Providence over the Jews only) the Triumphing of the wicked is short, and the Joy of the Hypocrite but for a Moment. And upon this Zophar flourishes to the End of the Chapter. All this Job still looks upon as aim'd at him, (and indeed it is most apparently so, being the very Description of his Case,) and calls it mocking and insulting him. Suffer me that I may speak, says he, ch. xxi. 3. and after that I have spoken, mock on. As for me, is my Complaint to Man? and if it were so, why should not my Spirit be troubled? Or rather, as it should be render'd, As for me my Complaint is that of a Man; not the Effect of Stubbornness and Impiety, but of human

human Infirmary: What Wonder then, if I have shewn some Hastiness or Impatience in it? He goes on, ver. 7. with the Impunity of the Wicked, and concludes with reproaching his Friends for their Falshood and Prevarication.

Chap. xxii. Eliphaz has now Recourse to the common Weapon of an Adversary worsted in his Argument, downright Scurrility and personal Abuse; Ver. 5. Is not thy Wickedness great, and thine Iniquities infinite? — Charges him with publick and enormous Crimes — exhorts him to Repentance, and encourages him thereunto by the Promises of Pardon and Acceptance.

Chap. xxiii. Job justifies his Complaints — insists upon his constant and uniform Obedience to, and Delight in God's Commandments, ver. 11, 12. But what could he do? God's Power was irresistible, ver. 13. nor would he grant him, what he so earnestly wish'd for, so much as the favour of letting him dye out of his Misery. See the Notes upon ver. 17.

Chap. xxiv. — Expatiates upon the Impunity of the Wicked, of whom he gives a large and black Catalogue, and concludes that their Death was generally as easy, as their Lives had been secure.

Chap. xxv. Bildad sounds a Retreat, having now nothing to say for himself or his Companions;
but

but what had been said before. Ver. 2. Dominion and Fear (says he) are with him, he maketh Peace in his high Places. By which Words he seems to reflect upon Job's Insolence and turbulent Spirit; as if, by his Clamours and Complaints, he would even disturb the Peace of Heaven itself; but gives him at the same time to understand, that notwithstanding all his Pretences to Innocence and Integrity, his Complaints were impious and unreasonable, since Man was unclean by the very Condition of his Birth, and therefore could not be justified in the Sight of the most pure and holy God. The Speech is short and abrupt, and the Scope and Coherence of it not easily discoverable.

Chap. xxvi. Job now begins to triumph. 2.—Intimates what a poor Second Bildad had been to his Friend, whom he succeeded in the Dispute. Ver. 5.—Strikes out into a noble Excursion upon the infinite Power of God, which Bildad had slightly touch'd upon in the 1st Verse of the foregoing Chapter, and which therefore Job, in this Place, takes Occasion to enlarge upon, that Bildad might see, he was by no means inferior to him, in lofty and religious Sentiments of God's Supremacy and Dominion, manifested in the Works of Creation and Providence.

Q

Chap.

Chap. xxvii. 1. Job goes on triumphing^a; and to shew, that his Heart was still full of Reverence and Duty towards God, even at the same time that he complains of his having afflicted him without Cause, he solemnly protests and swears by him, that he had neither said, nor would say, any thing that was false or impious, in maintaining his Innocence against their unjust Accusations. And, as well in Justice to himself, as to correct their Mistakes, and obviate any ill Use that might be made of what he had said; he now proceeds to give his cooler and more sedate Thoughts of the Happiness and Impunity of the wicked, which, in the Heat of the Debate, he had carried too far, in Contradiction to them. And from the 7th Verse to the End of this Chapter, as fully and particularly describes the Destruction of the Hypocrite, as any of them had done before.

^a Moreover Job continued his Parable.] *ſic maſal videtur ſpeciali uſu dicatum fuiſſe Inſpirationibus, & ſententiis Deo impellente probatis. Vid. Num. xxiii. 7, 18. & xxiv. 15, 20, 21, 23. Adhibita eſt quoque in ſermone magna confidentia elato, quum quaſi viatrix cauſa, vel ſententia, alta & clara voce intonatur. Huc ducit Eſ. xiv. 4. Mich. ii. 4. Hab. ii. 6.* Let the Reader compare this with what is ſaid, *Div. Leg.* pag. 506. (" The Word Parable properly ſignifies in Scripture, the re-
 " preſenting one thing by another; and in this Senſe we ſhall
 " find the Speeches of Job extremely parabolical) and then judge, whether the celebrated Mr. Warburton, or one Albert Schultens, is the greater Critick.

In

In *this manner* it is, that “*Job proceeds*, you “*say, in the Dispute;*” and this, I suppose, is *one* of those “*many other Arguments* which, “*after that of Chap. xix.* he urges with “*great Propriety.*” Rem. p. 61. Let us consider it attentively. It is very evident, that *Job’s* Friends, by what they had so often repeated of the Punishment of the wicked, meant *something more* than they cared to speak out. What *in Terms they insist upon* is only this, *That the Hypocrite is punished*, or, (if you will have it so, though there are, I think, but two or three Passages in the whole Book which look that wayⁱ) *always punished*. What they had *a mind to insinuate* was, that *whoever was punished was an Hypocrite*, or wicked Man, and consequently *Job* one. But they no where

ⁱ Ch. iv. 7. viii. 13. For the rest see *ch.* iv. 8–11. v. 3, 5. viii. 11, 20. xv. 20, 35. xviii. 5, 21. xx. 5, 29. where you will find nothing but poetical Descriptions of the Punishment of a wicked Man, evidently alluding to *Job’s* Case and Circumstances. You say, indeed, that the Friends pretend, that the good Man can never be unhappy, because such a Situation would reflect upon God’s Justice. But what they say, with regard to that, is rather correcting *Job*, as if *He* had taxed God with Injustice, than maintaining, that no innocent Person was ever afflicted, or could, consistently with God’s Justice, be so. Compare *ch.* viii. 3, 4, 5. with what goes before at *ch.* vii. 20, 21. This is the *only Place* which gives the least Countenance to that Notion. But were it more directly to your Purpose, yet it by no means proves, that *Bildad* holds an equal Providence, unless *Abraham* held one, when he says, *Gen.* xviii. 25. *That the righteous should be as the wicked, that be far from thee: shall not the Judge of all the Earth do right?*

directly affirm it. Job therefore allows what they *said*, but not what they *meant by saying it*, nor the *Consequence* they would draw from it. You have, a little unluckily for yourself, observed something to this Purpose, in Zophar's Answer to Job's Argument, as you call it, *ch. xix.* "Take, says Job, this Proof
 " of my Innocence, I *believe* and *confidently*
 " *expect*, that God will visit me again in Mer-
 " cy, &c. To this Zophar, *in effect*, re-
 " plies, But why are you so miserable now?
 " For he goes on to describe the Punishment
 " of the wicked to be just such a State as Job
 " then laboured under. He does not *directly*
 " say, *The good are not miserable*; but that
 " *follows* from the other Part of the Propo-
 " sition, which he here inforces, as a little
 " more modest, *The bad are never happy* ^k." But pray, Sir, how does it follow, that because *the bad are never happy*, therefore *the good are never miserable*? It can follow no otherwise than *upon* the Supposition of an *equal Providence*, which if Zophar is there maintaining, you must allow, that he is maintaining it to have been from the Beginning of the World, and over all Mankind. It is very plain that, in Job's Opinion, it did *not follow* from it; for if it did, by allowing the one, he

^k Div. Leg. p. 544.

allowed

allowed the other, and consequently was *condemning himself*, and yielding *all* that they contended for. Whereas in the *Chapter* before us, he insists as strongly upon his Integrity, as ever.

This, Sir, to me appears a very considerable Objection to your whole Scheme. For, if it does not follow, from what *Zophar* and his Companions say of the Punishment of the wicked, that, in fact, they held an equal Providence, (as it certainly *does not*, or *Job* would not have said *full as much*, on their Side of the Question, *as they do themselves*) the plain Consequence is, that an equal or unequal Providence is not the *grand Question*, as you call it, in Dispute between them. And therefore your *Hypothesis* of the Writer's Age, equally stands in need of some better Support, whether you establish it upon the extraordinary Providence over the *Jews* till *Esdra's* time, or upon the Subject of the Book, or upon both together.

That *Job's* Friends would have his Afflictions to be the Punishment of his Crimes, and suspected him to be guilty, because he was miserable, is what nobody, that I know of, ever denied. But what is there more in this, than censorious and uncharitable Men would be apt to do, in the like Case and Circumstances, as well

well at any *other* time, as at *that* which you have assign'd? Or would you affirm, that those who should *now-a-days* talk after the same manner, to a good Man under great Affliction, were disputing either the *Truth*, or enquiring into the *Reasons* of that *Inequality* in the Dispensations of Providence, which is at present universally acknowledg'd?

Indeed, so far are the Friends from strictly maintaining, that the *Good* are *never unhappy*, or that *No innocent Person* could be punish'd, because such a Situation would reflect upon God's Justice; that they rather affirm, that no Man *could be* so innocent, as not to deserve Affliction; and therefore blame *Job* for complaining of his Sufferings so indecently as he did, making his Pride and Impatience a further Argument to confirm their Suspicions of his Demerit.

Chap. xxviii. *Job* having in the preceding Chapter given his just Sentiments of the Danger and Folly of Wickedness, goes on in this, after a large and magnificent Display of God's infinite Wisdom, to shew that the only Wisdom and Safety of Man is to fear the Lord and depart from Evil.

Chap. xxix, xxx, xxxi. He gives a long Account of his Glory and former Happiness; of the Exchange of it into Misery and Contempt; and of his exemplary Life and Conversation both in
his

his private and publick Character. He concludes the whole (for the three last Verses of the xxxist Chapter, are, I think, evidently misplaced) in this triumphant manner. Oh that one would hear me! behold my Desire is, that the Almighty would answer me, and that mine Adversary had written a Book, i. e. would prefer his Libel or Accusation against me; surely I would take it upon my Shoulder, and bind it as a Crown to me; I would declare unto him the Number of my Steps, as a Prince I would go near to him. i. e. I should be so far from being ashamed of my Indictment, that I would wear it as a Badge of Honour and Distinction. [The Sword and Crown, says my Author, were Ensigns of Royalty among the Arabians, and the Sword was hung upon the Shoulder] I would meet him with all the Dignity and Intrepidity of a Prince or General at the Head of his Army.

Here ends the Dispute between Job and his Friends. So these three Men ceased to answer Job, because he was righteous in his own Eyes. They could neither convict him of Wickedness in his past Life, nor make him sensible he had been to blame in his present Behaviour. The last thing that Job asserts is his own Integrity; the first thing said by Eliphaz was an Impeachment of it.

Elihu

Elihu, the Moderator, now comes upon the Stage, and with admirable Prudence, and, in a Speech justly temper'd with Mildness and Severity, shews wherein all of them had been wrong.—The Friends; for that they had not taken a right Method to bring Job to a due Sense of himself, nor given a proper Answer to what he had said. Behold (*says he*) there was none of you that convinced Job, or that answered his Words. Ver. 13. Think not that ye have spoken wisely. It was not your Parts to run him down with a Torrent of Words, the Dictates of Prejudice and Passion, but to convince him with Mildness and Sedateness. Let me try how I can deal with him. He has said nothing that is cutting or provoking to me, as he has to you: I will therefore address myself to him without Bitterness or Severity. Ver. 21, 22. But at the same time, without Favour or Partiality. He then applies to Job, and, after assuring him, that he would say nothing ill-natur'd or foreign to the Point, proceeds to shew from his own Words, that, *Y* 9. he had been in two respects blame-worthy; in arrogating Righteousness and Merit to himself, and indecently expostulating and contending with God. Ch. xxxiii. 12. Behold in this thou art not just (*says he*) I will answer thee, that God is greater

er than Man. Why dost thou strive against him? for he giveth not Account of any of his Matters. [Observe, Sir, that *Elibu* is taking the *same Part* which the Friends take, and, tho' in a *different Manner*, reducing *Job* to a dutiful Submission.] Ver. 14. *He then speaks of the Methods God makes use of to recover Men from spiritual Pride (which possibly was Job's only failing) reminds him of some of his most extravagant Sayings, and exhorts him to submit himself. In order to this, he endeavours, throughout the whole next Chapter, to give him suitable Impressions of the Insignificancy of Man's Righteousness to God, and of God's infinite Justice, Power, and Wisdom, and unsearchable Perfection.*

Job being thus softened and prepared, God himself is introduced as giving the finishing Stroke to his Conviction, by a magnificent Display of his Omnipotence; and by mild and gracious Appeals to Job's Ignorance and Weakness in the most common things, shews him the Folly and Presumption of calling his Maker to an account, or of expecting to enter into the Depth of his secret Counsels, in suffering Wickedness sometimes to prosper, and Virtue to be afflicted. An Argument extremely well adapted to the humbling of an arrogant and querulous Creature: Not shew-

R

ing

ing, nor meant to shew, how such Dispensations are reconcilable with Divine Justice, but that it was Man's Duty to rest satisfied, that they are so. In this Light, you plainly see, Sir, that these Speeches of God are admirably fitted, and with the utmost Propriety, to have the intended Effect, and which they have accordingly. Job has not a Word more to say for himself, but — I repent, and abhor myself in Dust and Ashes.

From this Account of the Book of *Job* it appears, that as the Design of it is carried on naturally, uniformly, and consistently, so it is brought to a Conclusion with great *Propriety*, and, in a manner, every way worthy of its sacred Author. With regard to which last Circumstance in particular, let us now see, if you please, Sir, what a *pretty Story* is made of it in *your Account*.

You lay it down for unquestionable Truth, (and I entirely agree with you) that be the Subject of the Book what it will, yet, if the sacred Writer brings in the Persons of the *Drama* disputing, he will take Care that they *talk to the Purpose*ⁿ. Apply this to the Dispute itself, and to the final Decision of it, as you represent both in the *Divine Legation*, p. 488. in the following Words.

ⁿ Rem. p. 60.

“ But

“ But now the Dispute is begun and carried on with great Warmth and Vehemence on both Sides. They affirm, they object, they answer, they reply; till having exhausted their whole *Stock of Arguments*, and made the Matter *more doubtful* than they found it °, whilst each Party, as usual, continued stiff in his own Opinion; in this *Embarras* the Author has Recourse to the common Expedient of dramatick Writers, Θεὸς ἀπὸ μηχανῆς, to draw him from his Straits. And if ever that Precept of the Masters of Composition

Nec Deus interfit nisi dignus vindice nodus,

“ was well followed, it was here. For what can we conceive more worthy the

° Exactly herewith agreeth that other learned *Allegorist*, Mr. Worthington. Indeed neither *Job* nor his Opponents seem to be *Masters of the Argument they handle*. — But with regard to the Subject of the Debate, they seem rather to talk like *Men got out of their Depths*. *Dissert. upon Job, pag. 511.* The Dispute was about Matter of Opinion, some abstruse speculative Point, that admitted so much strenuous Contention, *without advancing a Step*, or coming to any *Eclaircissement* about it, as we often see to happen now a-days. *Ibid. p. 482.*

P The Occasion of the Almighty's Interposition was of Importance worthy of it, and which indeed requir'd it; for it was to decide an *intricate Controversy*, which could not otherwise be decided; relating to himself, and his own Attributes. It was therefore highly requisite the *Poet's Rule* should here take place, as this may justly be said to be,

Dignus vindice nodus. *Ibid. pag. 525.*

“ Presence of a God than to unfold the my-
 “ sterious Ways of Providence? And that
 “ this Interposition was nothing more, I
 “ think, is evident from hence. The Sub-
 “ ject, as we observe, was of the highest Im-
 “ portance, namely, *Whether and why, good*
 “ *Men are unhappy and the Evil prosperous?*
 “ The *Disputants* had much perplexed the
 “ Question by various Answers and Re-
 “ plies; in which both Sides had appealed to
 “ Experience; so that there *wanted a superior*
 “ *Wisdom* to moderate and determine. But to
 “ the Surprise of all, who consider this atten-
 “ tively, and consider it as the strict Relation
 “ of a Fact,” [or as a *Drama* either, upon
 the unquestionable Rule before laid down]
 “ they find *God* introduced to do this in a
 “ Speech which *clears up no Difficulties*; but
 “ makes all Hopes of deciding the Question
 “ desperate, by an Appeal to his Almighty
 “ Power. A plain Proof that the Interposition
 “ was only a Piece of poetical Machinery.” [I
 think, a much plainer Proof, that you have *mi-*
staken the Subject of the Dispute] “ And in that
 “ Case we see *the Reason* why the Knot remains
 “ untied: For the sacred Writer *was no wiser*
 “ when he spoke *poetically* in the Person of God,
 “ than when in that of *Job* or his Friends.”

How,

How, Sir? *no wiser!* Is God introduced, to unfold the mysterious Ways of his Providence, and yet the Knot is left untied, because the Writer, though speaking in the Person of God, and by his Inspiration, was not *wise enough* to untie it? Is that a Speech *to the Purpose*, which in a Controversy, as you will have it, where the Disputants had *much perplexed* the Question, and a superior Wisdom *was wanted to determine it*, clears up no Difficulties? Or is it Language fit to be made use of, when speaking of a Book dictated by the Spirit of God, that the Writer of it has Recourse to the common Expedient of dramatic Writers to help him out of his Straits? — If this be your Way of talking to the *Learned World*, I desire to go on in my own Way of *Talk in a Sermon to my Parish*.

It was *this Account* of the *Subject* of the Dispute, and of the *Manner* of its being carried on and concluded, and, in consequence of this Account, your *precisely fixing* the Writer's Age at the Return from the Captivity, and explaining the 19th Ch. of a temporal Deliverance, which I objected to in my Preface. The Objections I there mentioned, I have now made good; and therefore, *so far as it concerned me* to confute your *Hypothesis*, I think, I have confuted it. But tho' the Merits of the Dispute between

between us lye within a narrow Compass; and tho' I flatter myself, I have given convincing Proof of the Truth of that Part of it, which I undertook to maintain. Yet if, after all, what I have said is not sufficient to satisfy the intelligent Reader that I am right, I shall contentedly allow him to think me in the wrong. For the rest, I freely own, that I have no Relish for those Exercises, which to you seem a Diversion^c; much less have I the Vanity to think myself at all qualified to *keep up* a Controversy with a Master of Defence, who makes nothing of dispatching his Antagonists, by *half a Dozen* at a time; nay, who could read a *whole* Book that was written against him, upon a very important Subject, consisting of an hundred and sixty nine close Pages, and a considerable Number of *much closer Arguments*, and write an Answer to it, of above thirty Pages more.——And all this, in *but a Part only of one Evening*^d.

In truth, Sir, it took me up *more time than that*, to determine with myself, whether I should even venture to look such an Adversary in

^c Here then I might fairly dismiss this minute Philosopher, who dares me to the Combat, and yet excepts against all the Weapons in Use. But not to disappoint the Company we have brought together, I will accept his Challenge, and fight him with his own wooden Dagger. *Appendix to Div. Leg.* pag. 8.

^d The Truth is, the reading his Book (which is the first I ever read through of all that have been hitherto wrote against me) and the writing this *Appendix* took me up but a Part only of this one Evening. — *Dec.* 17. 1743. *Rem.* p. 151.

the Face—Whether it would not be safer and more eligible of the two, to sit down contented, and suffer you quietly to persuade as many as it would pass with, that in the *inoffensive Little* which I had said, I had indeed been talking as weakly, inconsistently, falsely, absurdly, impertinently, distressedly, evasively, and affectedly, as you have endeavoured to represent me; or, to draw upon myself a second and severer Correction, by trying, since my Modesty and Candour procured no better Quarter for me, how you would yourself relish a *little of that Freedom*, which you take with others; and what amends I could make your *Hypothesis*, for having *thought of it so negligently* before, by doing it, tho' late, the Justice you seem'd to call for, and by now *proving* that to be false, which I then, it seems, but *affected* to represent so?

But what if this really had been the Case, Sir? If I but *affected* to disbelieve, what you thought I was not able to overthrow, would it not have been full as well, or would the Credit of your Hypothesis have been at all hurt by it, if you had suffer'd the Matter to have *rested there*? If nothing further appeared from any thing that I had said concerning it, than that my Dissent from it was owing *only*

to

to *Fancy and Inclination*, and not to any Conviction from the real Nature of Things, *that* might possibly be some Reflection upon myself, but could not in the least reflect upon you. Surely I carried my Complaisance to you, and my Love of Peace a great way, when, rather than incur your Displeasure, or hazard the being into drawn a frivolous Dispute, I was even contented to give ill-natur'd Readers a Handle to suspect, from my speaking with so much Diffidence and Reserve, that the *true Reason* of my not embracing your Hypothesis, was because I envied you the Glory of it.

However, since nothing less would satisfy you than “ *either assent or confute,*” I have for once endeavour'd to oblige you, though contrary to my Inclination, and to the Interruption of better Employment: And, I hope, you are by this time sensible, that it was not for *want of something more to say to it*, that I did not *at first* bestow upon it that kind of Confutation, which, in the Judgment of the Publick, you think, it deserved.

But notwithstanding any thing which my own necessary Defence, and Candour ill-returned, has extorted from me, I still profess myself in the Number of your Well-wishers.—Of those, who, tho' they cannot help thinking a little more Modesty

deſty and Decency in your manner would neither miſbecome you, nor hurt the Cauſe you are engaged in, are yet fully perſuaded, that you both mean well to the Service of Religion, and are extremely well qualified to do it Service. So much by way of Return to the Compliments you have been pleaſed to make me: The laſt of which, in particular, would have been much more acceptable, if it had not been accompanied with an invidious Compariſon; and which therefore, if the Author of the *Examination of your Second Propoſition* be the very worthy, learned, and judicious Writer, to whom it is generally aſcribed, I beg leave to decline, as being ſenſible that I have no Title to it. I am,

S I R,

With great Reſpect, &c.

F I N I S.

ERRATA,

Page 25. Line 21. r. *fovet*.

Ibid. 25. r. *Babylonica*.

Page 29. 29. r. *expressisset* for *exscripsisset*.

51. 1. *correct thus, In this Part of the Drama,*
whatever natural Infirmary, &c.

4 OC 58

*Books written by the Rev. Dr. Grey, and
sold by J. Stagg in Westminster-hall.*

LIBER *Jobi* in Versiculos Metrice divisus, cum Versione Latina Alberti Schultens, Notisque ex ejus Commentario excerptis, quotquot ad Divinum plane Poema illustrandum (quoad vel Argumenti materiam & Filum, vel Sensuum Pathos & Sublimitatem, vel Styli Copiam & Elegantiam) necessariae videbantur. Edidit, atque Annotationes suas, ad Metrum praecipue spectantes, adjecit RICARDUS GREY S. T. P. Accedit Canticum Moysis *Deut.* xxxii. cum Notis Variorum. Pr. 7 s. 6 d.

A New and Easy Method of Learning Hebrew without Points: To which is annexed, by way of Praxis, the Book of Proverbs divided according to the Metre; with the Masoretical Reading in Roman Letters, the interlinear Version of Santes Pagninus, &c. A Grammatical Analysis, and short Notes Critical and Explanatory. The whole design'd for the more speedy and perfect Attainment of the Hebrew Tongue. Price 6 s.

Tabula exhibens Paradigmata Verborum Hebraicorum regularium & irregularium, per omnes Conjugationes, Modos, Tempora & Personas, plenius & accuratius excusa. Pret. 1 s. 6 d.

Historia Josephi Patriarchae, Literis tam Romanis quam Hebraicis excusa, cum Versione interlineari S. Pagnini & Vocum Indice Analytico. Praemittitur Nova Methodus Hebraice discendi, diligentius recognita, & ad usum Scholarum accommodata. Pret. 3 s. 6 d.

Memoria Technica, or a New Method of Artificial Memory applied to and exemplified in Chronology, History, Geography, Astronomy; Also Jewish, Grecian, and Roman Coins, Weights and Measures, &c. with Tables proper to the respective Sciences; and Memorial Lines adapted to each Table. The Third Edition. Price 3 s. 6 d.

A System of Ecclesiastical Law, extracted from the Codex Juris Ecclesiastici Anglicani of the Right Rev. the Lord Bishop of London; for the Use of young Students in the Universities, who are design'd for Holy Orders. The Fourth Edition. Price 6 s.

Where may be had,

THE CHACE, a Poem.

Nec tibi cura Canum fuerit postrema. Virg. Georg. iii.

Romanis solenne viris opus, utile famæ,

Vitæque et membris.

Hor. Ep. xviii. l. 1.

The Fourth Edition, Octavo, Price 2 s. 6 d.

HOBBINOL, or the Rural Games, a Burlesque Poem,
in Blank Verse.

Nec sum animi dubius, verbis ea vincere magnum

Quam sit, et angustis hunc addere rebus honorem.

Sed me Parnassi deserta per ardua dulcis

Raptat Amor. Juvat ire jugis, qua nulla priorum

Costaliam molli divertitur orbita clivo. Virg. Geo. l. viii.

The Third Edition, Octavo, Price 1 s. 6 d.

FIELD SPORTS, a Poem humbly address'd to His
Royal Highness the Prince.

Hæc incondita solus

Montibus, et sylvis, studio jactabat inani. Virg. Ecl. 2.

Price One Shilling, Folio.

These Three by WILLIAM SOMERVILE Esq.

The Progress of PHYSIC.

Tantæ molis erat —

Virg.

— operosæ parvus

Carmina fingo —

Hor.

The Second Edition, Corrected and considerably en-
larged, Price 1 s. Folio.

A LETTER to Mr. Thomas Chubb, occasioned by his
late Book entitled, *The True Gospel History of Jesus*
Christ asserted, by R. P. Octavo. Price 1 s.

Christianity an Appeal to the Reason of Mankind, ad-
dressed to the Antichristian Freethinkers of these Times.

The Spirit speaketh expressly, that in the latter Times some
shall depart from the Faith, giving heed to seducing Spi-
rits and Doctrines of Devils; speaking Lyes in Hypo-
crisy. I TIM. iv. 1.

In specie fidei simulationis, sicut reliquæ virtutes, ita pie-
tas inesse non potest; cum qua simul et sanctitatem et re-
ligionem tolli necesse est: quibus sublatis, perturbatio vi-
tae sequitur et magna confusio.

Cic. de Nat. Deor. haud procul ab init.

Price 1 s.

